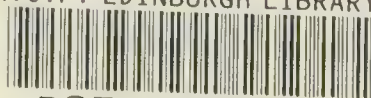


FROM OUR . . .
DEAD SELVES TO
HIGHER THINGS

F. J. GANT, F.R.C.S.

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FROM OUR DEAD SELVES TO
HIGHER THINGS

A SERIES OF
SMALL BOOKS ON GREAT SUBJECTS.

BY FREDERICK JAMES GANT, F.R.C.S.

1. WHAT A PIECE OF WORK IS MAN.
 2. MODERN NATURAL THEOLOGY.
 3. THE MYSTERY OF SUFFERING.
 4. THE LORD OF HUMANITY.
 5. FROM OUR DEAD SELVES TO HIGHER THINGS.
 6. PERFECT WOMANHOOD.
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 8. MOCK NURSES OF THE LATEST FASHION.
With a short Memoir of the Author.
 9. A LADY NURSE OF THE TIMES.
-

LONDON :
ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

FROM OUR DEAD SELVES TO HIGHER THINGS

A COURSE OF HUMAN EXPERIENCE AND
PROGRESSIVE DEVELOPMENT

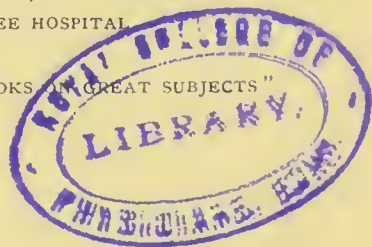
BY

FREDERICK JAMES GANT, F.R.C.S.

CONSULTING SURGEON TO THE ROYAL FREE HOSPITAL

AUTHOR OF

"THE LORD OF HUMANITY," AND OTHER "SMALL BOOKS ON GREAT SUBJECTS"



THIRD EDITION, REVISED

LONDON
ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

1904

TO
THE EVER-PRESENT MEMORY OF

MY WIFE

I Inscribe this Tribute

TO A
LIFE'S EXAMPLE IN DUTY, PURITY, AND TRUTH,
STRONG IN WEAK HEALTH.
BEING DEAD, SHE YET SPEAKETH.

P R E F A C E

IN preparing this book—*From our Dead Selves to Higher Things*—for a Third Edition, some omissions, many additions, and certain alterations—have been made ; for the better, and more complete fulfilment of the original purpose of the work—as set forth in the Prospectus of Contents. But the original subject-matter has been carried further. The “Soul’s Regeneration” in its various powers, is reviewed as the “Rebirth” or recreation of man, by a Supreme Presence in the soul, as expressing the “one with God and man,” whose indwelling is the “Personal Perfection of Humanity.” The process of this metamorphosis—in passing through many imperfect, false, and humanly modified forms, to the reproduction of the “I in you,” and the possible certitude of this consummation, are the aim of this book to make clear—as the final result of the Soul’s Awakening, in its various powers, including “Memory Awakening” from the Dying or Dead Self, in divers evil conditions of Flesh-life and Sense-life, and then passing from “Death unto Life.”

The “Regeneration of the Body” by its own inherent reproductiveness, from the damages of injury, and morbid conditions in disease, is examined as the counterpart, and “Analogue,” of Spiritual Degeneration.

These two modes of Regeneration are indications of a natural, if not an original, tendency to death of the

soul, and body, respectively ; but they are also expressions of equally pre-determined provisions, to meet foreknown, and therefore presumably pre-ordained, needs on behalf of that which would be lost, to be recovered.

The book concludes with an appreciation of Revelation, as a concordance—in the “ Incarnation ”—for the Regeneration of man’s soul, and in the “ Resurrection ” for the restoration of his body, thereby completing the recovery of his compound nature—the whole man, and his evolution to a perfectibility unknown.

The Divine Design is seen to correspond in Religion and Science.

This Edition is practically a new work.

The relation of this book to the Philosophy of the Age, is worthy of notice.

Man’s complex personality—in all its powers ; the mysterious yearnings of desire and affection for a Personal Perfection, the vision of imagination’s Perfect Ideal—in the history of Art, the intuitions of intellect to a Supreme Intelligence, of conscience to a Moral Law-Giver, and of both to a Will-Power co-operating—are the true basis of all Philosophical discussion in Religion and in Science. This position is further set forth in *Modern Natural Theology*, and *What a Piece of Work is Man*.

The “ witnesses within ” find no response to their testimony in the “ Unknowable First Cause ” of Herbert Spencer, nor in the “ Matter with Energy ” of Haeckel.

F. J. GANT.

LONDON,

October, 1904.

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CHAPTER I

THE TWO DEATHS

BODILY suffering and at last the death of the body, are commonly thought of as the most sad and terrible experiences which each human being must inevitably undergo. Yet there is a death, which, when its import is clearly apprehended, is more really terrible—the death of the soul.

In the course of even the most painful illness, a period of freedom from pain and distress arrives, and the soul may be seen, as it were, to quit the body with easy and tranquil separation. In the last expiration, or breathing out, if not before, the conscious I—the spirit—departs, having spoken perhaps only a few minutes previously, or taken a last earthly look of smiling recognition in the presence of bystanding or kneeling relatives or friends. That issue is certainly the natural mode of disjunction, say, in quite old age. It is as natural, in the present order of things, to die as to be born; and there are physiological reasons for believing that the coming into this world of sense is

far more painful than the going out of it, if only the two experiences could be compared.

The other half of a human being—the soul, or call it, the spirit—may have passed imperceptibly into a state of lethal insensibility, long before the body dies; a deep sleep, from which he may never be awakened, as he eats, drinks, follows business or pleasure, talks, and dreams at night; a dead soul, as it truly is for higher things, although inhabiting a living body. But there is the instinctive feeling, ratified by reason—and as this essay will disclose by revelation—that the tenant, asleep in his present environment, will survive its dissolution; and, perhaps, with the realisation of unutterable woe exceeding all previous experience, *after* he has quitted his former habitation.

Death of the soul neither signifies annihilation of the imperishable I myself, the same from childhood, nor does it denote an unconscious state of existence. The soul's death is the perversion, and then the loss, of all the personal powers which ennoble man; which bespeak his kinship, and enable him to hold a felt communion with the Personal Perfection, from whom originally he must have come, through ages of descent in his physical body, and to whom, therefore, he will return; *unless* the loss of man's high prerogative, during the present initial stage of an endless self-consciousness, has lowered him to the condition of his otherwise simply animal nature. "What, then, can it profit a man, if he gain the whole world, and lose his own soul?"

The woe of a lost soul would be the full realisation—in the absence of *sense*-diversion from self-reflection—that it has lost its divine prerogative, without the self-power of regaining it; and if this realisation be coupled with the further sense that self has made self thus, and continues to know self yet more and more deeply, for ages; of what additional misery can the soul conceive itself susceptible? Surely the bare anticipation of such an overwhelming self-experience in a man's history, must be the most momentous personal concern which can ever engage his contemplation, and suggests the all-important and pressing enquiry, whether if his soul, namely himself, be dead or dying *now*, can he pass from death unto life, in time to prevent the appalling discovery, post-mortem, of his own self-made condition, and self-condemnation?

In accordance with the foregoing line of thought and feeling of spiritual intuitions, we may venture to interpret the language of the King of men's spirits, whose divine consciousness never lost for a moment the beatific vision, and was equally conscious of His own life-giving Humanity. Whenever He spoke of life and death, He primarily expressed spiritual life and death; rather than, as the natural man would understand, the life and death of his body. "I am the Resurrection and the Life; whosoever believeth in Me, though he were dead, yet shall he live; and he who (now) liveth, and believeth in Me, shall never die." A present death, a present life!

In writing on a subject which, to be intelligible, must be a transcript of the reader's own consciousness, I shall speak of his soul as a personal being who is conscious of possessing moral knowledge and a moral sense of right and wrong, with the power of free-will, and equipped with the powers of intellect, memory, and imagination, affections, and desires. It will be equally intelligible that each and all of these powers may exist in various states of activity and degrees of development unto perfection, or that they may, one and all, fall into various states of inactivity and degeneration unto final loss of capability; not, indeed, for their exercise in the things which are seen and temporal, but with relation to the unseen and eternal.

Here is one: Whose affections and desires are centred in self; whose imagination is foul and unhealthy; whose memory supplies that power with foul nutriment, and excites its pollution; whose thoughts and desires are evil: whose will is enfeebled or paralysed; and whose moral sense—albeit his moral knowledge remains—is darkened even unto nightfall. The soul is dying, or perhaps dead.

Here is another: Whose affections are directed towards, and may be centred in a Perfect Personal Being outside self, and whose perfections loving desire longs to know fully; the lover's imagination is chaste, his memory is the minister of whatever is true, pure, lovely, and of good report; his intellect moves in this ever-expanding range of thought; his will is no longer enslaved, but masterful; his con-

science is quickened and enlightened to apprehend (Divine) truth. His soul is awakening, or has passed already from death unto life.

THE SOUL DYING IN THE LIVING BODY.

Personal experience in every man and woman, almost from childhood, testifies to a struggle which is ever going on in themselves betwixt a lower nature, which seems to be, as it were, a second self, and the higher nature of the real self. Both are opposed in perpetual conflict; and the power of the lower self is felt exactly in proportion to the quickening of the higher self, which vividly contrasts their respective natures coexisting in the same person.

Growing experience convinces, say, the man, that his lower self has gained the victory; that the victors are ranged in two great battalions—*bodily* appetites, and the allurements which the *world* has offered—to both of which he himself has become subjected; while the felt subjection of his will by an unseen Power, so that he cannot do what he would do, and shall do what he would not do, is to be explained only by his further subjection to an enemy who has captured his will-power, and has thus taken possession of all the other powers of his soul. In a word, his soul is asleep, more or less deeply, in the pollutions of flesh-life, in the intoxication and stupefaction of sense-life, or is held powerless, yet not inactive, in slavery to a mortal foe.

FLESH-LIFE.

“ I envy not the beast that takes
His license in the field of time
Unfettered by the sense of crime,
To whom a conscience never wakes.”

TENNYSON.

Therein are most souls dying, or lying dead. The body is the very hotbed of passions, which, but for its physical organisation, could have no existence. It engenders all the lusts of the flesh—adulteries, fornications, lasciviousness, etc. They are the fruits of the sexual passion, when divorced from man's highest prerogative—moral love.

Sensuality of this kind, in the course of years, leaves the will utterly paralysed, and the victim has become the sport of a passion he can no longer control or indulge. The misuse of no other moral passion is so deadly. “Beware of fleshly lusts which war against the soul,” is an admonition which is here vindicated most surely and awfully.

In another form of intemperance—drunkenness—man is reduced even lower than the level of animal life; all the moral powers are drugged to sleep from habitual indulgence, and the will is prostrated. If the man be an old sexual debauchee, and an old drunkard—a rare physical combination—he presents a picture which is at once ludicrous in its impotency, revolting in its bestiality, and pitiable in the wreck of passion's slave.

“The flesh striveth against the spirit” is no longer true, for the flesh emasculated is utterly incompetent to make any effort of self-assertion; nor does the spirit strive against the flesh. The effort to gratify the one, or to conquer the other, has long ceased. The warfare is over, for both flesh-passion and the power of the spirit are alike dead. “If ye walk after the flesh ye shall die.” The Pauline reference to the terrible conflict between flesh and spirit was evidently written from bitter self-experience of that “body of death,” from which in the depths of his wretchedness he had long struggled in vain to deliver himself.

The physiology of the human body indicates that physical death may begin in various organs or parts, whereby the working of the living organism breaks down; and the physiology of the soul is so far analogous that death may commence in the loss of any one of its various powers; but a higher physiology points to the wonderful coaptation of the twinship subsisting between body and soul, which together constitute the living man. No true investigation of human sin and misery can be conducted by the purely spiritual contemplation of man’s moral nature, and of moral laws, which overlooks, or ignorantly refuses to acknowledge, man’s physical basis, and the reaction of the soul upon it.

But there are various modes of dying in the body and in the soul, as manifested by simply physical or by psychical phenomena. The two deaths are *analo-*

gous. Thus, death of the body may begin :—(1) From cardiac syncope, or from asthenia—a sudden arrest, or a gradual failure of the heart's action ; (2) coma or loss of brain functions, and paralysis ; (3) asphyxia or aponœa—failure of respiration ; (4) necræmia, from suppressed excretion, or other blood-poisoning ; (5) atrophy, or general wasting, from failure of nutrition. Two or more modes of dying may commence independently, yet at the same time, and lead to the supervention of the rest more speedily ; just as a fire, lit in two or more places at once, sooner consumes the whole combustible matter.

The beginning of death, therefore, is manifested in the failure of one or more of six functions—circulation of the blood, innervation or nerve-influence, breathing, excretion, digestion and nutrition, both of which co-operate in maintaining the substance of the body, and their failure, singly or jointly, results in wasting.

But these functions together form a circle, consisting of interdependent links. By the failure of any one such function—the rupture of any one link—the bond of life in the body is broken, and death, beginning thence as the starting-point, entails sooner or later the failure of the remaining functions. If more than one such link be snapped at once, the circle falls to pieces sooner, the bodily organism dies more speedily.

So also is the death of the soul—in the failure and loss of one or more of its powers, as involved by

flesh-life indulgence. Take the commonest forms of sensuality.

The sexual passion is implanted for the obvious purpose of securing the propagation of the species, which otherwise would be quite fortuitous. But in man's physiological constitution, this passion is indissolubly connected with moral love, in proportion as, by evolutionary development, his moral nature—his prerogative—has gained the ascendancy over his purely animal nature, without disuniting the two.

Moral love, then, controls the merely sexual passion—ever restraining its over-indulgence, and any perversion of its exercise; while the purity of the soul's love—and who shall say what other powers of the soul?—is imparted with holy reciprocity, in the rite which engenders human offspring. The product may be worthy of its source. But *promiscuous* intercourse divorces the higher from the lower nature in man and woman alike, reducing it to merely an animal function and its product.

The passion thus perverted from its proper physiological purpose, in the course of some years' indulgence becomes powerless. Then other powers of the soul are enlisted into its service; intellect, such as animals do not possess, is invoked to devise resources for the morbid gratification of passion's slave; while imagination, which might have been engaged in cultivating the Divine part of that which is human, is degraded into the service of its animal nature, to excite its flagging capability, or, at last, to feed upon fancy's

foul conceptions, bereft of any bodily competency to consummate their gratification. What a carnal repository of ways and means, and portraitures, have man's God-like power of reason and his angelic imagination supplied, to enjoy "all uncleanness with greediness" in the repast of lust! As love is dethroned in the soul and transformed into lust in the body, degrading the man or the woman to the condition of an animal, nothing can more effectually ruin and destroy the moral nature. The misery of this death may never be fully experienced on this side of the grave. Yet there are circumstances which enable the victim of sexual sensuality to realise the loss which he or she has sustained. Of all the sad histories of human life, that which the marriage of such an one discloses is the saddest. No wretchedness can surpass the confession of the "fallen woman" who, having passed through an animal life, has had a lingering power of love rekindled in her heart by a marriage of affection; but who, in regard to her sexual relation, had long ago exhausted any capability for married love.

The void in her soul is realised with an anguish all its own, but which may be intensified by the experience she learns from other women with whom she *then* associates; and she knows perhaps what it is to bear a loveless begotten child. For if, probably, in many a virtuous woman the sexual passion may be almost wanting, in the true mother, the moral love has entered into her "conception." The subject of

former promiscuous intercourse is commonly barren ; but then, although the experience of depraved sexuality in the offspring of marriage is never known to her, how she longs to be “like other women” in begetting a true-love child.

The man, whose early manhood has been debased in like manner, can hardly recover his higher nature in the bond of wedlock. His experience of lust opens his heart to the feeling of jealousy, which he mistakes for love, but which is ever suspicious of his wife’s infidelity ; and his imagination is engaged in picturing to himself her voluptuousness in the embraces of some paramour. What if suspicion be verified ? The torment he endures is far more terrible than the grief which the soul’s love would feel in discovering its mistaken identity in another. The demoniacal possession of jealousy impels its victim to the ferocity which many animals exhibit under the influence of sexual passion ; and vents itself in violence towards the female—possibly an innocent wife—whom he conceives has dishonoured him, or, in a fit of ungovernable animal frenzy, he kills her. He may afterwards murder her supposed paramour ; but, unlike the animal whose ferocity is expended upon the male, the animal man first directs his vengeance against the one whom his own lustful imagination believes has gratified another man’s lechery. The robbery of his own property in the flesh is tormenting ; the vision of her gift to another, and the reciprocity

of her own sexual gratification, is maddening to the loser.

This train of thought and feeling is probably the correct interpretation of Othello's agony—not of soul, but of mind; for, although he speaks of having “loved not wisely, yet too well,” he curses the “lewd minx” who he conceives had despoiled him of that which he prized far more than her heart, in the transport she had given to another. The torrent of passion in the hot blood of the lusty Moor was calmed only when not excited by the thought, that he “felt not Cassio's kisses on her lips;” but he “loved her not,” and “chaos came again”—in him whose sensual nature the wily Iago knew so well how to provoke. The true lovesick Romeo desires no other “satisfaction” from the idol of his soul, than “the exchange of her love's faithful vow with his.”

Religious Sensuality.—But we must plunge yet deeper into the ocean of sensuality, to discover all the depravity of which human nature is capable. Sensuality under the guise of religious feelings constitutes the most loathsome form of depravity, enlisting perhaps in its service the best powers of the soul, which minister to the religious instinct. Love and desire are charged with carnal feeling in their apprehension of moral perfection; imagination clothes its idol with the drapery of lasciviousness, and memory supplies nutritive material for all these powers to work with in false religious activity. Would there not be

more true devotional feeling excited by the hymns of the present day, if some of the most "beautiful," and popular, were spiritually revised and purified? In the association of the sexes, sensual religiosity would make carnal love appear a religious feeling, and conversation breathes the seemingly sweet odour of sanctity, which is, after all, only the pestilential fume of animal passion. Conscience having been subjected to the habitual adulteration of the true with the false, gets stupefied by the admixture of the fleshly with the spiritually lovely, and seems to approve of all that is going on in the man, or the woman. Thus the religious sensualist may be, as it were, conscientious, and is wholly unconscious, possibly, of the depravity which is gaining possession of the soul.

But, let anyone whose moral powers are thus dying in flesh-life, become conscious of the desperate disease under which he, or she, is labouring, and the victim may not only be irrecoverable from that which may have become a chronic malady; ere a fatal issue, hypocrisy may usurp the place of conscience, and then the religious sensualist plays a part in society which is tenfold more deadly contaminating, while the character is positively suicidal of the moral nature.

In the sensualist of religious profession, who remains unconscious of his own character, we see that the heart is deceitful above all things; in the hypocritical character of this kind, we discover its desperate wickedness.

Can either such person be found within the precincts of the Christian Church? We approach with reverent respect and affection the ministers of the Master, the transcendent loveliness of whose character invests the inner life of His priesthood with a beauty which the true Christian would fain see unsullied with the mire of the flesh, in the exercise of their holy functions to all those who are engaged in fighting the battle with their own animal nature.

Now, what says the "Confessional" to the heart-burdened, who seek relief from what they know of themselves, not certainly to get cured of diseases from which they may never suffer? A wise and good physician never asks questions beyond that which pertains to the case for which he is consulted. And there is this essential difference between disease of the body, and disease of the soul; conversation about the one can only excite the imagination, and thus possibly predispose to the very evil which otherwise would be unknown to the sufferer; thought and feeling imparted by conversation respecting personal depravity, is the very beginning of that depravity. The lusts of the flesh are awakened, perhaps in innocency, or quickened in the novice, by discussing their experience. The habitual communion of purity with purity, respecting impurity, begets sensuality. And such intercourse between the two sexes is even more surely fertile.

But human physiology and pathology—the knowledge of the living body, in health and disease—

would condemn the "Confessional" as an institution for determining the sinfulness of the penitent, to whom absolution is granted. The truth, the whole truth, and nothing but the truth may not be confessed, in which case the sinfulness of the guilty one is proportionately increased beyond the knowledge of the confessor to discover. The responsibility here rests with the sinner. But what if his, or her, confession be the outcome of physical conditions relating to entirely imaginary sin, of which there is no truth at all, or with regard to which imagination vastly exaggerates, or imports much which is untrue. Every medical practitioner is familiar with many nervous disorders, notably hysteria, in which, under the influence of feelings, and hallucination, sins of all kinds, especially of a sensual character, are felt to have been committed. Some sexual bodily condition excites a vivid imagination, which in its turn cheats the conscience, and leads to self-accusation, which passes for sinfulness. The more deeply such an one is questioned, the more the self-accusation becomes highly coloured, entering into all the details and circumstances. An hysterical patient would mislead any but an experienced physician-confessor, and would confess to any enormity of guilt for absolution. How can the "Confessional" be trusted in dealing with such, a not uncommon case? Nor can we doubt that conversation and detailed questioning would only aggravate the impurity of such a Mary Magdalene. She can only be absolved by the One with God and man,

who, knowing the absolute purity of the Divine, can also fully estimate the condition of the Human. Hence, the Father hath committed all judgment to the Son of Man; the priest knows little or nothing of what is in man or woman, and cannot rightly judge of personal responsibility for what goes on in the complex psycho-material organism.

Intemperance—from any kind of alcoholic stimulus or similar agent—is another soul-destroying vice, and which also originates in the bodily organisation, but is never associated with any ennobling desire, such as the moral love which sanctifies the sexual passion in human nature.

The birth, life, and death of Intemperance is a history which perhaps has never yet been written in full detail.

Any kind of alcoholic stimulus, when taken into the body, excites all its functions and all the powers of the soul. In *moderate* quantity, according to the age, sex, and bodily condition, the physiological effects produced are pleasurable. It is the sensations to which the stimulus gives rise, that, in the experience of all mankind from the earliest period of human history, has made this form of self-indulgence the friend, who has turned out to be the bitterest foe to all who have his intimate companionship. Bodily and mental vigour are soon experienced after a single glass or two of wine, unless the vast expanse of the nervous system with which the stimulus comes into contact has lost

its virgin sensitiveness by repeated imbibition. All the organs of the body welcome the new-comer, as shown by their joyous activity. The heart moves the blood merrily round through the (blood) vascular system. Muscular strength is invigorated, so that youth is put on to the strength of manhood, and old age regains the vigour of youth. The brain soon responds to the general excitement of alcohol in the circulation, and the mental powers are, one and all, enchanted. Intellect begins to work, and, if previously dull and inactive, now proves equal to almost any sudden demand upon its capability. Reasoning is clear and forcible. Memory unfolds its treasures, and things perhaps long forgotten are recalled, reviving sometimes many a buried trouble. Imagination is aroused, and vivid feelings, pleasurable or painful, move on in rapid succession. All the emotions are triumphant; joy buries grief, or becomes more joyful; hope smothers despair, or becomes more hopeful; love kills hatred, or becomes more loving. The will, roused by any of these quickened powers of the soul, is not so much strengthened, it becomes headstrong—wilful. The moral nature certainly remains unimproved; conscience is not quickened and enlightened to do good, it may be deadened; while some evil affection enlisting the will may do such deeds as shall afterwards make conscience blush with the retrospect; or, lastly, the moral sense may be aroused by alcoholic stimulation to sit in judgment upon some long self-concealed affront to her Divine

authority, and with terrible retribution open up the flood-gates of remorse.

Of course, the facial expression of any person who is thus under the influence of a soul-opener, betrays more or less the constant play of thought and feeling. Whatever may be passing within, the brightened and vivacious eyes, and more florid complexion, bespeak that animation without which the finest features would not be attractive.

As a rule, the pleasurable excitement of alcoholic stimulation surpasses any painful experience, which may be banished altogether; and, therefore, the stimulation is repeated from time to time and becomes a habit. But then the desire for alcoholic drink increases, until it may grow into a passion—a craving desire; and experience learns that the quantity needed to gratify this passion must keep pace with its development. For a time the habitual drinker finds in the pleasurable excitement of all his mental powers an exaltation, which, coupled with the renewal of bodily vigour, might be deemed a sufficient reason for having recourse to a stimulus which redoubles the capability of natural endowments to fulfil all the good work of life. Doubtless, many persons who have thus indulged during many years, have done, spoken, and written much which would have otherwise been lost to the world. Business, science, art, literature; what they would have been in the world's history, unaided by some kind of brain-stimulus, cannot be conceived. Can it then be said

that the soul of man is dying under the repeated influence of temperate indulgence in the use of an alcoholic awakener? The transition to intemperance is so indefinite, so easy, and so happy; so seductively-unconscious is the passage, and so irrecoverable is the lethal ruin and misery of the soul, and of the body, which has ministered alike to the bliss and the torment, that thousands and millions of human beings have thus been lost.

As the result of prolonged recourse to the *intoxicating* influence of alcohol, whatever other powers may escape destruction, intellect, especially, at last succumbs to over-activity; the will is irresolute and enfeebled, and yields submissive obedience to the morbid desire for drink: this reason-lost, will-enslaved, drink-craving creature is a dipsomaniac—a man insane for drink. What is his moral nature when thus degraded? Conscience retires and slumbers, as the will no longer fulfils its behests, and desire is engaged wholly in animal life; while love, dethroned in the higher nature, is represented only by sensual lust. A strange chaos of thought and feeling is evoked as this animal-man daily gets drunk. Personal cares and anxieties perhaps flee away. If naturally ill-tempered, he is then quarrelsome, perhaps roused to brutal ferocity; if good-natured, he laughs immoderately; the kind-hearted is profuse in his kindness and benevolence, and ought then to be present at a dinner for some charity; the taciturn becomes talkative; the talkative, communicative and confiding;

the melancholic is maudlin-sentimental, or may be given to melancholy jokes ; in the amorous, passion is provoked only to be disappointed in the performance—he is the sport of impotent desire. Thus, while man's moral sense is stupefied, the sensual and the brutal is more lively, but far less competent than in animal life. But all centres in self, at last ; and for this purpose cunning, duplicity, and lying, are the chief qualities of the habitual drunkard. He is thus enabled to appear honest in business, truthful to former friends, religious as a sensualist—religious possibly he seems even to himself. His seduction of feminine virtue is accomplished under the guise and profession of religious love ; and thus religion is made the minister of lust ! What more appalling issue can the conscience and the heart conceive ?

But the drunkard, who has often fallen asleep—become quite unconscious or dead-drunk—has been getting lately more and more wakeful at night, and in the morning is trembling and agitated. He is on the verge of delirium tremens—the drunkard's delirium. Whether bearing the pallid, emaciated appearance of most old drinkers, or the florid and bloated face, with the fat and full-blown form of others ; the shaky hand, as in writing or in buttoning the waistcoat ; the trepidation of speech and quivering tongue when protruded ; tremblings which cannot be restrained, with agitation of manner in a sleepless person—presents a condition not to be mistaken. Then he begins to wander in conversation, or to talk to himself, and soon passes

into a state of incoherence, which declares that an attack of delirium tremens has commenced. But the delirium itself is peculiar—an active and busy state of self-consciousness, in which the delirious is always doing something under the spell of his imagination, as moved by his previous disposition and occupation. He may be busily engaged in some commercial transaction ; or he is pursuing some supposed enemy, perhaps a hideous animal ; or he is defending himself from such spectre ; yet he rarely, if ever, seems disposed to lay hands upon himself—there is no suicidal tendency. Hatred or fear apparently are the motive powers in this delirium. In the young and more vigorous drinker a boisterous excitement contrasts with the muttering and rambling in the old, worn-out sot. But, unless in the last stage, the delirious recognises those about him, and can be made to understand when spoken to. His attention being drawn from his own imagination, the delirium passes off for a few moments, only to relapse into his previous state of wandering, busy incoherence—not unconsciousness. Apart from the cerebral disorder, the functional derangements of other organs need not here be noticed. In the course of a few days the incessant, restless delirium may be exchanged for sleep, out of which the man awakes, feeling and looking quite a different person. Weak, perhaps to the last degree of feebleness, he may recover if digestion and nutrition are not too much impaired by habitual intemperance to baffle all dietetic resources. Or the

penalty of self-indulgence may be paid only by the life of the victim who has had repeated attacks, in spite of experience, or who has drifted helplessly to the inevitable issue. Never rallying from the prostration, with excitement, through which he has passed ; weaker and yet weaker, he sinks rapidly from sheer exhaustion ; or, still muttering to himself with lip movements rather than any distinct articulation, he falls into overwhelming comatose-unconsciousness, and dies. Is this the work of that cup of Lethe, so often drained to "drown trouble" for awhile ? or has "the glass which cheers but not inebriates" proved an insidious foe ?

Does the drunkard leave any legacy, beyond his example, for the benefit of his family, friends, or society ?

Brain disease, undiscoverable after death, is not unfrequently transmitted to the offspring of drunken sensuality, or as the product of sobriety in the inebriate. *Insanity*, therefore, is one of the most common penalties which innocence bears by hereditary descent from drunkenness. The shadow takes many forms : imbecility, suicidal melancholy, or the inheritance of the father's, or mother's, animal ferocity in homicidal violence. Or mental deficiency in some way is exhibited by *ignorance*, and as there is little mental receptivity, the child cannot be taught—cannot be educated. Board schools are of no use in such cases—and how numerous they are ; they cannot be made vehicles of education to the unsound minds

which have come from drunken parents ; the cause of the hereditary evil must first be eradicated. The generation of the drunken might almost as well be left to their natural tendencies ; the boys to become thieves, the girls, prostitutes. *Crime* of all kinds is begotten by some insane tendency, or the ignorance of mental incapacity lends its aid in victimising the helpless ones ; whose life of degradation and suffering is rendered more intolerable by punishment, often of the naturally irreclaimable, and incapable. *Poverty* is usually the only clothing of this abortive offspring ; and if destitution is the gift of their parents, a *sickly body*, sapped of all vital power, but an emasculated sensuality, is theirs also. The late Mr. John Stuart Mill, reviewing our social problems and their difficulties, was wont to say that “ ignorance, crime, and poverty, are questions which the philanthropist was only just beginning to touch with the tips of his fingers.” Well, national drunkenness, or its equivalent in various degrees of chronic alcoholism, is the key to unlock the mystery ; and when investigated in the light of the great law of heredity, which otherwise subserves the wise and beneficent purpose of preserving, and accumulating, all that is best in the history of mankind, drunkenness principally propagates all the phases of evil ; and populates all the institutions which are built, in vain, by the hand of love and charity, for the benefit of the helpless : lunatic and idiot asylums, reformatories and ragged schools, poorhouses, hospitals, prisons.

Gluttony is a mode of flesh-life which would be indignantly repudiated by many who might acknowledge the title of *gourmand* with reference to themselves, and any one of whom would confess to the honour of being a *bon-vivant*. But, speaking plainly, under cover of *recherché* dinners, there is much of what does not appear to be "over-eating;" for, while the eye is beguiled by the beauty of floral decorations, the palate is stimulated and cajoled by all the devices of the culinary art, to victimise many who really know not what they are doing, until, hours afterwards, some gastric remonstrance makes them shudder "to think upon what they have done, *look* upon it again they dare not." The allurements of cultured society often lend a charm to betray the modern *bon-vivant*, who would not indulge to excess alone; yet there can be no doubt that over-eating, as such, as well as over-drinking, are alike banished from "good society," in sometimes "the feast of reason," and more often "the flow of soul."

There are many other forms of flesh-life nowadays, in which the victory is no less on the side of man's lower nature, than in the battle of his lusts with the spirit.

BRUTALITY AND CRUELTY.

Civilisation has long been thought to be a guarantee against *brutality*, and the creed is, that "*ingenuas didicisse fideliter artes, emollit mores, nec sinit esse feros*"—to have learnt the liberal sciences thoroughly,

softens much men's manners, and suffers them not to be brutal. Has either the classic, or the scientific spirit imparted a humanising character to all except the illiterate? It may be that wife-beating, and, perhaps, cruelty to children, are practised only by the uneducated, who are not themselves responsible for their moral ignorance. But *cruelty* to animals of every kind is certainly not limited to that class of society. Cock-fighting, dog-fighting, and bear-baiting, which delighted our forefathers, would now be put down as an outrage upon the educated, I do not say necessarily, the Christian conscience. On the other hand, horses and dogs are tortured in many ways; and neither the soft, bright hazel-eye of the one, nor the licking fondness of the other, makes any impression upon their lord and master. Neither his own sense of manly dignity, nor their mute appeal to his sympathy, restrains the lordly savage. Sporting of all kinds may be said to be instinctive in the human animal; as animals themselves seem to enter into it with enjoyment, it may be a natural habit inherited from man's primitive nature. Yet surely the cultivation of an instinct in animal life, which for the procuring of *food* for man, as well as beast, is quite natural, becomes perverted into an unnatural and fiendish pastime, when indulged simply as "sport." No one eats the panting, belly-crawling, bewildered fox or hare, after his last parting gasp, as he stretches himself out—dying, and dead, upon the field, or in the hole into which he has crawled as a grave. Other

modes of sport, in pigeon-shooting, and ferreting, to kill, for the sake of killing, are no better than fly-catching and crushing on the window-pane, and bespeak as low a moral nature in the grown man, as may be found in the yet undeveloped child, who would feel ashamed of his propensity in manhood's noble prime.

But cruelty to any kind of sentient animal life evinces a *killing* propensity, predisposing to murder. The indulgence of an hereditary tendency to killing, which is possibly a vestige of the primitive man, may develop the modern descendant into a murderer. Thus, a home education in the sports of the field may possibly be the training of a boy for the scaffold! In the slaughter of pheasants, which have been reared almost to receive food from the hand of the feeder, the bag, after a *battue*, is certainly not a trophy of which humanity can be proud. And no one who has witnessed the zest with which a party of field-labourers will play football with a hedgehog—rolled up for self-protection—can doubt that such a pastime may be the first lesson in the higher art of brutality, which qualifies the kicker to become a wife-beater, to appear in the assize court, or may place him in the felon's dock.

The reaction of cruelty upon all the powers of the soul is most fatal. The man loses his natural sympathy for suffering in man, and the feeling of kinship which should bind him to all animal life. The ear becomes deaf to the entreaty of the destitute, the eye

blind to scenes of misery ; the savage drops into self, and conscience at last expires in the being which it had dignified as a man. The art of killing has killed the soul.

“ He prayeth best who loveth best
All things both great and small ;
For the dear God who loveth us,
He made and loveth all.”

COLERIDGE.

Vivisection.—Cutting operations or other modes of experimenting upon living animals—as the cat, dog (how I love both), guinea-pig, rabbit, etc.—is another device of cruelty, *unless* it can be shown that any such experimentation is subservient to some distinctly true and useful purpose for the benefit of human beings, and of animals themselves—and which can be accomplished in *no other way* ; the sacrifice of individual life for the benefit of the sentient living whole. The principle and the end in view—under proper *restrictions*—would reclaim vivisection to the law of *all* living beings.

“ That not a worm is cloven in vain ;
That not a moth with vain desire
Is shrivell'd in a fruitless fire,
Or but subserves another's gain.”

TENNYSON.

Moreover, the cardinal principle of Christianity is—the infinite sacrifice of the One with God, for the sake of mankind ; to which for centuries Divine teaching led up, in the altar-sacrifice of innocent forms of

animal life ; until at last God “sent” His Son, as the highest expression of their united “love,” in the sacrifice of Himself.

SENSE-LIFE.

Life in the flesh centres in self, and by over-indulgence of quite natural feelings, in the various forms of sensuality, is destructive of the higher or moral nature. Sense-life offers allurements which are scarcely less perilous than the temptations of bodily appetites. But how can the outer world—no less than the immediate environment of the body—seduce the soul to ruin when moving in a perfectly natural and delightful sphere of activity? Is it not through the avenues of sense—the eye and the ear—that the soul is fed with its best nutriment? The infant feels the rapture of love, and desire to possess with out-stretched arms is first evoked by a mother’s smile and the melody of a voice to “baby mine;” while the beauties of nature in childhood first excite the imagination and give birth to the ideal. And do not the same senses of seeing and hearing beget the conception of a higher type of human character than self is conscious of, and which, finding its full expression in the Divinely-Human, is the felt guarantee of faith in the life of Christ? Take away only these two senses, and the soul neither would nor could ever rise higher than the standard of its own moral nature.

But then, through seeing and hearing are also introduced all that is worst and most soul-destroying

in human character. Pride, envy, hatred, malice, and all uncharitableness, creep in insidiously through social intercourse; avarice, covetousness, and dishonesty find admission in business transactions; the hypocrite, the liar, the adulterer or fornicator, the drunkard, ay, and the murderer in heart, are propagated by example; while every impersonation of vice is imported from sensational literature—heroes and heroines who are openly profligate, or more often suggestive of vice, disguised in the delicate drapery of virtue. Nor is there any sentinel at the portal of the senses to warn the soul of the approach of vice, covertly or openly, and which is ever in advance of her modest sister, virtue; any such evil visitor enters at once through the eye or the ear, and takes possession. Evil from without is photographed immediately upon our own personality. And while the original impression is forgotten and lost, dies out in the course of time, its product in character remains; and this is reproductive in perhaps worse forms of vice than the original. “Love not the world” is therefore a wise admonition, and Divine in its all-comprehensive knowledge of the process by which human character of every kind and variety is produced, and propagated in other persons by association.

Yet not to live in the world would be practically impossible to all but a wretched few hermits, and who, living in seclusion, if they escape from the danger of evil infection, abandon their high prerogative as members of Christ’s kingdom upon earth for the re-

ception and the transmission of the Christian character. He who knows what is best for man's moral nature prayed, "not that His own should be taken out of the world, but kept from the evil of it."

Happily, the contamination of character needs for its fruition a suitable soil in the soul, just as the innumerable germs in the air we breathe, and in the water we drink, must find a fitting soil in the body for their destructive germination. Were it not for a relative incompatibility between seed and soil, neither soul nor body could survive the blighting influence of its surroundings. To be "kept from evil," needs only the importation of the Christ-like into the soul of man, and which thus finds an ever active sphere for the propagation of a renewed moral nature in the world. "A little leaven, leaveneth the whole lump." Take away the leaven in the history of human life, then who can survey his past sense-life without feeling the evil report in himself of school-day companionship; and, later on, the daily import of soul-deadening selfishness in professional or business associations, or the withering touch of society in some of its salons.

The world is the scene of many activities, which, in the worldly, all centre in *Self*.

The love of *money* enslaves a large proportion of mankind. But the type of human character in whom this passion dominates presents some well-known differentiations. One man, who would sell his soul for wealth, is scrupulously honest; it is perhaps his only virtue. He condemns dishonesty in others, having

no temptation to it himself, and he can always pay his way with ready money. He is often not an illiberal man, although prone to ostentation in rendering any assistance to the needy. Another man is equally greedy of wealth, but unscrupulous in its acquirement, and reckless in the pursuit; a getter-up of bubble companies, a swindling, betting, gambling adventurer. He smiles at the "bulling" and "bearing" of the market, and at the tricks of trade. Business is business with him. Yet when not thus engaged, he is lavish in his hospitality, a good fellow; and, as money comes and goes easily, he is free-handed in helping others with his crisp notes, and not infrequently a liberal supporter of all charities. In truth, he is a kind-hearted and charitable man. A third worshipper of Pluto differs from either of these money-makers; he is an avaricious money-grubber—a miser. His eye is blind to any human suffering, his ear deaf to the cry of the destitute wanderer, his heart dead to any feeling of human sympathy. But where one such sordid lover of money is to be found, there are thousands whose souls are drugged to sleep by the intoxicating love of wealth. All three types of the same character are, however, essentially selfish. Comparatively few of these people, in whom the love of money is the dominant passion, have any other evil propensity, or at least of an overpowering tendency; even the lusts of the flesh may not seduce them from the attraction of their idol, which possesses the whole self. The charities of

home-relationships may perhaps survive—so hard is it to extinguish natural affection.

Another type of human character is no less the expression of self-love, and is equally ruinous of the moral nature. The love of *approbation*, *honour*, and *titular distinction*, which may have no attraction for the mercenary. These people are never self-contained; and no human being is entirely so, however “great” he may be. But many, more than others, feel to draw their breath from their fellow-men, from whom they are ever seeking to get some mark of their recognition, some official position, honour, or title, as a proof to themselves of their own individual existence. For this, the man must undergo a piteous demoralisation. “To be friends with everybody, he must stoop as low to fools and knaves, as to the honest dignity of genius and virtue.” He passes through life, bowing and cringing, a veritable Sir Pertinax MacSycophant, long before he gains his coveted title. Then, probably, pride is exchanged for his former false humility; his deportment and tone of language betray his self-consciousness of superiority, and he drops his former friends. He must now move in his own social sphere. If this be a highly-coloured portraiture, there are many shades of the original. Yet the man, in his truest and best self, may not be irrecoverably lost; he may live to estimate the world’s smile at its real worth, and to recover himself in the realisation of the degeneration his own moral nature has undergone. His redemption, perhaps, is wrought by the very dis-

appointment at the last of that ambition which has not satisfied the yearnings of his soul. He learns, in time, to be ambitious to be unambitious.

A third type of human nature is the very impersonation of worldliness. This character is met with everywhere, chiefly living in "Vanity Fair." They are all of them sense-life pleasure-seekers, although in different ways. It is the felt unreality of the whole thing which enervates the moral nature ; as "the fashion of this world passeth away." But is there nothing positively demoralising to those who live in the Fair ? Selfishness in the garb of sympathy, and falseness under cover of fidelity, are far more destructive vices when thus dressed in the graceful attire of virtues. Some of the world's votaries have their own pet pleasures, others theirs. Pride, envy, hatred, malice, and all uncharitableness, are the most prevalent modes of enjoyment in the booths, where the more elderly congregate. Pleasure-seeking in sense-life, of every kind, not always dissociated from the attractions of the flesh, is the pastime of at least the middle-aged worldlings ; which, therefore, include a large proportion who would otherwise be found busy in the mart, or hard at work in law, physic, divinity, and not be seen where neither justice, nor humanity, nor truth and love are to be found. Pleasure-seeking in all that gratifies the senses is certainly the very existence of the younger purchasers of the world's playthings, and who disport themselves in the whirligigs of the Fair.

The facial expression of disappointment and misery, which marks some of these people in age, must have been noticed by the observant physiognomist. It was quite characteristic of a late ennobled statesman, who had mingled for many a year among those of whom he writes, in one of his novels—that they moved daily “in the sustained splendour of their stately lives,” and who must himself have tasted all the bitterness, no less than the sweetness, of world-worship. He was “never seen to laugh, but twice in his life.”

Society journals publish from week to week all the doings and sayings, but not the thoughts and feelings, of the fashionable world ; tracing all their movements, as they flit from place to place, seeking rest and finding none ; minutely recording what they eat and drink—but not their after experiences : and fully describing how withal they are clothed, manhood and womanhood created in the image of God. The *Gentlewoman* of June 23, 1892—the time I am now writing—notices, rather shabbily, only the colour of the plumage worn by a few birds of paradise in evening dress : “The Duke and Duchess of W—— entertained a party at dinner on Tuesday last week. Later in the evening, many additional guests put in an appearance. The Duchess of W—— and Lady C——, both wore black ; Lady Margaret G——, being in white ; Maria, Marchioness of A——, and the Marchioness of B—— were both present ; the latter wore black, and was accompanied by Lady Beatrice T——, in gray ; Countess G—— looked well in white ;

as did also the Countess of A——, in black ; the Countess of D—— was becomingly attired in white, relieved with pale green ; Lady M—— was in white and pink ; Lady R——, in black ; Lady Eva G—— wore pale gray and pink ; Mrs. Alwyne G——, white and green ; and Miss P——, pale blue.”

Yet stay ; there is the *demi-monde*, draped and undraped. Who is that young daughter of Eve, whose face wears a strange expression of sadness in the midst of mirth ; her graceful figure and movements bespeak her youth ? Her love of finery is shown in her tawdry dress, and she looks with longing eyes on many a plaything she cannot possess. See her—she is friendless ; none of her gay sisters notice her, nor do the men of fashion seem to know her now, in broad daylight. She stands alone, and uncared for.

We have seen enough, let us leave the Fair.

Numerous obituary notices would show how world-worship is getting on in the twentieth century, now opening its record. But charity, ever reticent, is silent in the presence of death. Honour to whom honour is due—and who does not seek it ?—is the true principle for the bestowal and the acceptance of honours.

Religious Worldliness.—This compound in human character would seem to be a paradox, for how can two opposites be combined in any one person ? the man who really draws his inner life from the spiritual

world unseen—above the atmosphere of morality—while he really *is* a worldling in all his thoughts and feelings, when translated into action—seeking not the things which are from above, but walking in the vain shadow of honours and wealth, not knowing even who shall inherit them to perpetuate his selfish egoism. Of course, no such incompatible character *is* morally possible.

But a very large class of persons in all ages, and not less in the present day, make the attempt thus to be religiously-worldly—to make “the best of both worlds.” The character may have its *origin* in one or other element of which it consists; either religion claims the man in his truest self, but whose soul, lured by the things of sense and time, moves in the world, spellbound by its charms, from which it cannot extricate itself; or the natural worldling feels the yearnings of a higher nature within him, which the affairs of sense and time cannot satisfy. The one is betrayed from heaven to earth by the attractive sight of some fair fruit in the world’s fair garden—as would appear to have been the “fall of man;” the other, being in the world and of the world, obeys his inborn religious instinct to gain a blissful consciousness. Yet the compound nature in either case is self-incapable of disconnection, and they both alike generally pass through all the active years of life, engaged in the hopeless task of “serving God and Mammon.”

How many characters of historic note are there of this kind? The testimony of their lives may scarcely

bear witness to which order of religious worldliness they belong. To mention them, in illustration of what they were up to the confines of the known, would include the biography of a host of Church dignitaries—popes and prelates, and clergy of all denominations; for in all such the contrast between profession and practice is most glaring. The student of Church history, and of the Anglican Church during the eighteenth century especially, will be able to trace the picture of the “parson of both worlds.” The High Church revival in the Oxford movement (1843) by John Henry Newman, Pusey, Hurrell-Froude, and other Tractarians, has revived doctrine and ritual, which may have their day; but certainly in these men, and their successors, the souls of the clergy, dying in worldliness, have passed from death unto life.

Religious Worldliness is a compound character, whose two constituents oscillate in a multitude of persons. It is morally impossible that two entirely opposite characters should remain stationary in any one. Either religion or the world will at last claim the man. If religion prevails, the world loses its hold; and then the daily life, its desires and affections, become manifestly changed. Honours and wealth are no longer sought for their own sake, with the old disclaimer of any such ambition in the imaginary humble-minded bearer of the Master’s Cross. The humility of the Christian is no longer pressed into the service of worldly self-seeking pride. All other Christian virtues, especially purity and charity, cease to

find enjoyment—the one in the school for scandal, the other in thinking no evil, where evil reigns and revels. The charity of helping the needy is reclaimed from the ostentatious display of wealth, and the affectations of social superiority. On the other hand, if the worldly character prevails in the would-be religious, the moral declension may not be apparent, but is surely fatal. The world is radically false, and may allow the delusion in its votaries of doing good, and thus bearing the fruits of religion, without, however, imparting the *motive* which springs alone from its Divine source. *Therein* lies the vital distinction—unseen and imperceptible—the line which divides the earth-born from the citizens of the Kingdom—religion as distinguished from religiosity. So seemingly alike may things unlike appear. The person in whom this moral confusion dwells may not himself be conscious of it, as he thinks, and feels, and does religious things; but oh, if the blending of two antagonistic natures be consummated, what a monstrous hybrid is he—the religious hypocrite—if he really knows the mainspring of his life! or if unconscious of his state, in blindness and darkness—“how great is that darkness?”

Ere this state of lethal insensibility has been reached, the soul is certainly capable of recovery.

But *all* the moral powers are sooner or later lulled to sleep, or actually deadened by the pleasures of life *in* the flesh, or *through* the senses by the attractions of the world. Conscience, therefore, must be enlightened to the sense of sin, and the will released from the

power of evil habits ; imagination needs to be purified, the desires corrected, and the affections of love, hope, and joy directed to new objects of attachment. Now, all this renewal of the moral nature can be accomplished only, or most effectually, by withdrawing the sick and dying soul from its evil ways—in the incapacity of bodily weakness for any form of self-indulgence, or when isolated by the loss of nearest and dearest relatives and friends, or it may be when the sufferer is socially extinguished in the darkness of the world's frown ; leading the stricken one into lonely hours, or days, or weeks, or months, ay, years, for that reflection where the awakening of his soul's life begins. By some such course of discipline in the school of suffering, its mystery is gradually dispelled, as the sensualist, or the worldling, or both combined in the sufferer, “ comes to himself.”

CHAPTER II

THE SOUL IN SLAVERY, AND ITS DEATH

To get to the root of man's evil-doing, and the real source of all his misery, experience must go deeper than the importunities of his flesh-life, or the attractions of sense in the world.

If a man's belief in any form of religious truth binds his conscience, and his heart, to change his moral life altogether, and become a new man in spirit, when he would carry the dictates of this twofold consciousness into practice, the will is powerless. These motives to action, without the power to move, could not have been man's morally defective constitution originally; nor could his moral energy have been originally paralysed by the counter-attractions of flesh-life, or sense-life, as if the body and its worldly environment were not destined to be in harmonious co-operation with his moral nature, when fresh from the Maker's creative perfection.

The source of man's moral break-down must, therefore, have been the intervention of some *external*, albeit invisible, agent operating on the human will, and taking it captive—perhaps through the medium

of the flesh, and the world. Man was no longer a free agent, but became an automaton, moved by another power. If that power be evil, man's will became an evil-will, and as his conscience and his heart have since been proportionately powerless, the evil-will takes possession of the whole moral nature.

At last, therefore, the soul of man may hence become altogether corrupt, under the dominion of an evil-will, but which is not his own—a very rare, but possible, entire transformation of any man's moral nature—ere he can say, “Evil, be thou my Good.”

This course of human experience discovers the existence of an evil power, and which, in its persistent operation to utterly destroy the image of God in man, is his mortal enemy. The *personality* of this enemy is inferred from his relation to man, although it is not demonstrable by any analysis of human consciousness.

The body is the intimate companion and servant of man's soul, and is thus equally liable to be captured and brought under subjugation to the Evil One. Herein would be the completion of the victim's ruin, and the consummation of all his misery—in ill-health, premature age, and abortive lusts.

Every man's life-history, as known to his associates, testifies to the tyranny of this unseen evil being, and the subjected is equally conscious of a bondage—a cruel slavery.

All this human experience is confessed in common forms of expression, of which the speaker may not

know the import. "It was *not* I who killed my sister-in-law" was the self-judgment of a murderer, who thus acknowledged to me the fact that his hands did the deed ; but, "I fully acknowledge the justice of my sentence" to death. How could this recognition of justice have been his *own* condemnation, unless the man identified his *connection* with an evil being at the time he did the murder, but who nevertheless, from his previous statement, was not himself.

The ruin of man's soul, when his will-power is in bondage, may be traced as follows :—

The moral sense of right and wrong is *the* security of the soul's life—so long as the will, which has the power of selection between these two alternatives, itself remains free to act. Then, the more enlightened the conscience, the more is the soul alive ; and all its other moral powers are at the disposal of the will to direct their activities in the *right* direction. There is no restraint upon the movements of good desires, and the affection for worthy objects ; and which in their turn mould the conduct of everyday life. But whenever the will begins to lose its lordly sway, *wrong* desires and misdirected love, with a perverted imagination, which feeds them, gain the ascendancy ; conscience, oft-insulted, refuses to issue its mandates, or loses its vigilance and falls into disuse ; the vivid sense of the vital difference between right and wrong, good and evil, righteousness and sin, is gradually lost, and thus all the moral powers get into a state of inextricable discord and disunion. It may take years

and years to produce this result, but at last the whole moral nature becomes exhausted for good, and dies out—the soul expires in the highest sphere of its operation, or rather it lives for evil. Memory and intellect often survive this moral death.

More commonly, in the course of moral degeneration, the sense of right and wrong remains, with a total inability of will to choose the one and reject the other, resulting in a strange *duality* of consciousness, in which the soul seems to be the battle-ground of good and evil, and man's personality—which is not a thing apart—the poor victim of the conflict.

In the history of James the Second (of England), Macaulay observes—"A dramatist would scarcely venture to bring on the stage a grave prince, in the decline of life, ready to sacrifice his crown in order to serve the interests of religion, indefatigable in making proselytes, and yet deserting and insulting a virtuous wife, who had youth and beauty, for the sake of a profligate paramour who had neither—Catharine Sedley. Still less, if possible, would a dramatist venture to introduce a statesman stooping to the wicked and shameful part of a procurer, and calling in his wife to aid him in that dishonourable office, but in his moments of leisure retiring to his closet and there secretly pouring out his soul to his God in penitent tears and devout ejaculations." Yet such was the abject slavery of the Earl of Rochester to the unseen, not unfelt, tyranny of evil. The consummate hypocrite! some will say. The sincerity of his inward

struggle is attested by the fact that he recorded it as the deposition of a "religious meditation," and which is invested with the additional pathos that he wrote his terrible experience of himself on the very same day that the intelligence of his attempt to govern the King by the instrument of a concubine was despatched by Bonrepaux to Versailles. That the writer was recording all he felt of his soul's travail, not for others to know—that his outpouring was no mere hypocritical effusion of piety—cannot be doubted, for the document was unknown to the world until the overburdened and wretched creature had been more than a century in his grave.

Selfishness, in some one or more of its many characters, and with it the loss of all love outside of self, is the usual mode of moral death. This unloving state of the soul in man or woman, and which is begotten of long, habitual self-indulgence, would seem to be the most fatal result of slavery to the power of evil which ever engages in the service of self, that one passion which can alone bind together all the members of the human family, and in loving, willing obedience to the Father of all alike.

The devotees to self are seen mostly among the people who live in Vanity Fair; but they are also met with, not unfrequently, in the other followers of sense-life, for wealth and honours, and certainly are seen in the pleasure-seekers who live after the flesh.

Take only the first class of the selfish. A young

girl, cradled in luxury, and reared in the faith that the world is only a playground, has become tolerably selfish when she arrives at womanhood. Her unloving nature soon develops. She marries for—money. Married life is, to her, not the natural mode of educating her moral powers to perfection; it is a cold, insipid draught of joyless pleasure. Her first child is born, and, immediately health will allow, is taken from her by a hired mother, so little does she herself care to nurse it. Another follows, not to live with the forsaken lamb; this second pledge of an unendeared fruition, as if it were only half-begotten, soon dies, ere the child-bearer is convalescent from parturition. When brought to her bedside for the parting kiss of its baby face—angelic even in death—she casts a touch-me-not look at it, glances at the little bouquet of flowers which her hand had not placed upon its breast, and remarking that the blue-cloth covered coffin, with its silver nails, *is* pretty, she reclines on her pillow again to resume the novel she had been reading. In the course of years her husband dies. During his illness, her own anxious attendance on him had been much “relieved” by the services of a sympathetic sister to smooth the pillow of pain and wipe his forehead; and no sooner has the last expiring look of recognition faded from his brow, than the bereaved one leaves the house for a friend’s close by, as her nerves are unequal to any further strain in the presence of death. The listless interval before the funeral is passed in a proper state of grief; and

the day which buries all of her loveless legal union is one of specially impassive sorrow, so impassive that, during the broken accents of a grief too deep for tears, in the Burial Service, the young and beautiful widow opens the prayer-book anywhere, perhaps in her confusion of thought at the commencement of “the *Form* of Solemnisation of Matrimony”—on whatever other page her eye may have lighted, she turns the book top downwards.

No stone is put to mark the spot of burial. Had then her married life been a positive misery to her? Not at all. It is only that the dead has buried her dead. Nor is the spot ever visited. When, at last, the grave is reopened for the interment of the dead body of the mother’s dead soul, the surviving child (these marriages are never prolific) discovers the place of his father’s burial, by its lying under a tree, which is nature’s monument, and guardian of the “Sacred to Memory.” This is no caricature; it is a portraiture from the world’s characters in my own portfolio.

The picture of an equally heartless husband might easily be drawn; but it would be perhaps less graphic, because not presenting so marked a contrast to the natural portrait of one in whose sex love is quite indigenous, the law of her life, and the very life of her soul.

The same selfish, loveless character is often seen in sons and daughters, in whom it would seem to be sometimes an hereditary defect of their moral nature,

so early does it show itself. The school-girl of this kind never feels the joys or the sorrows of childhood. A boy of the same nature is moody, and never enters into the games of boyhood—not because he is studious; the cake from home is kept in his locker, all for himself; he is penurious, perhaps a small money-lender, with interest; a bully, and a coward; he has no “chum” school-mate, never feels the heartache for home, and never writes to his little sister. It is from this stock the world gets its supply of adults, who are “without natural affection for parents, implacable and unmerciful, spiteful, inventors of evil things, proud, haters of God.” The tendency in them evidently is to death of the soul—in self.

Hatred.—An unloving person is not necessarily a hater, but is very apt to assume that character. For a cold-hearted, unloving nature is not dead to self, and as self-love springs up and grows to maturity, it begets hatred of others, or at least this passion is excited by the slightest provocation. Hatred without a cause is hardly conceivable in the most ardent lover of self; some wrong, real or imaginary, touches the susceptibilities of such an one; and that Supreme Selfishness, which seems to have been the root of Evil, was moved to hatred by the sight of good—an opposite nature to itself. “Is thine eye evil, because I am good?” discloses the deepest knowledge of evil in Man. Thus we discover the source of hatred; *anything* which wounds egoism, or which moves an

unfavourable comparison with self, reacts in the form of hatred. At first, perhaps, this passion is cowardly, and lies concealed, hating but daring to show itself; afterwards it becomes active and aggressive, but is still ever cowardly; at last it grows furious, and is unrestrainable. The full-grown and, alas! sometimes aged hater, is both ludicrous and pitiable in the self-victimising tornado of his passion and its impotency. He gets excluded from harming anybody but himself, and, in solitary confinement, "feeds on scorpions, until they become a kind of nutriment to him." But long before this issue all the best powers of the soul are dying, and at length are killed by the enemy home-bred within itself. The moral sense refuses to enlighten and guide the hater, and love departs; yet both tell him plainly that he is at war with them, which makes him wretched; he is no longer on terms with his intellect—for hatred becomes irrational; his imagination feeds him with spectral suspicions of even the only friend who may not desert him, and fears grow up—often of a religious character—until the hater curses himself, and the very day he was born.

His will to do evil is no less powerless than his unwillingness to do good. The soul has died in hatred; a strange and horrible transformation of man's being, yet not involving the loss of consciousness. If that were the result, the hater's death would be merely the negation of happiness. But "he that loveth not his brother, abideth in death," has no such

meaning. This death is indeed the inactivity of all man's soul's powers for happiness, but coupled with the full knowledge of self, and as its own production; that is the hater's hell. And may there not be an accompanying realisation at last, of a state of being to which self might have attained, but of which it has made itself incapable? "Hereby we know that we have passed from death unto life, because we *love* the brethren;" surely that experience opens up the conception that to know, progressively, more and more the fulness of an Infinite love, will be life eternal; a state of being begun in this world, and consummated in the countless ages of eternity.

Love and hatred are opposite and irreconcilable natures. Both are motor powers of activity, but in opposite directions. Both these passions are objective, they relate to something external—unless in the form of self-love and self-hatred; and they relate also, properly speaking, to some other person or persons. But love and hatred are antagonistic. Love transcends the narrow confines of self; is all-comprehensive of mankind, and of every sentient being; is self-sacrificing; holds irresistible sway in the world's affairs; and is deathless, eternal. Hatred is self-loving; may be all-comprehensive of evil intent towards others; is never self-sacrificing; is powerless in ruling through the fear it excites; and ultimately destroys the soul of its possessor.

The evil one—himself the very impersonation of hatred—is never more potent in accomplishing man's

destruction than by working through this passion. He would thus also break up the brotherhood of mankind ; and by exterminating, if possible, the motive power of love, would alienate his victim, and detach him from the Infinite Love whence he came, and to whom he would otherwise naturally return.

Pride—the sense of self-importance, and of self-sufficiency—is a very common character on the world's stage. It assumes various forms—pride of birth, pride of wealth, pride of intellect ; and although these impersonations of pride are often dissociated, and indeed may disown each other, they are sometimes found living together, on the best of terms, in the same proud person. Thus, the man of family and title, the hereditary descendant of many generations up to the tenth or twelfth successor in the lineage, may utterly disclaim the haughty pretensions of the parvenu millionaire ; who, in turn, boasts that he could buy up half-a-dozen feudal lords' estates. But generally old-titled pride does not despise wealth, and will intermarry anyhow to get it ; and the pride of self-made wealth soon recognises the claims of rank, and will sell all that he hath—his daughter, and his own soul—for the alliance, bargaining, perhaps, that his own name shall be coupled in the progeny. Thus, these two are interchangeable forms of the same self-love. Does the pride of intellect stand aloof from both ? We here have to reckon with something which is not adventitious, and external ; with that

which, next to the moral nature, is the highest prerogative, and an essential constituent, of man himself. There may be a few of the intellectually-gifted, who are not self-contained, who cast an anxious glance on the trappings of rank and wealth, then flatter, or even fawn, to gain the one, and have an eager eye for the acquisition of the other. But far more commonly, true intellect is simple, sincere, and quite disinterested. Science enjoys both the sense of nobility and of wealth, which is all its own. Ay, and herein nestles the serpent, whose poison is often fatal to the reception of religious truth.

The man or the woman of rank, or of wealth, or who has both of these attributes combined in the same person, is nowadays greatly disposed possibly to that culture of the mind which reclaims such an one from these false fascinations, and which would imprison them within the confines of self; the intellectually gifted may also escape from such temptations, but in doing so they retire within the pride of their own self-importance, and *self-sufficiency*, and cannot make themselves of "no reputation," that they may learn, as a child, things not to be apprehended by reason, but only by the conscience and the heart. It is not that intellect may not possess both the one and the other of these powers of the soul; but reason, in religion, must not abdicate his sovereign rights in favour of its weak-minded sisters. This is a very common condition of manhood in its lofty prime; and it may be found in persons who really have no

pretensions to intellectual superiority, yet who lay claim to the possession of that power which most gratifies their pride.

Any one conversant with the scientific world must acknowledge that this sketch of character in a large proportion of its inhabitants is not overdrawn. Although it be true that their demeanour is often without affectation, humble and unostentatious ; yet even the *savant*, who seems to be least conscious of self, is so enamoured with man's place in nature, that he really cannot pass beyond that horizon to enter the kingdom of heaven. A Positivist in all the things that are seen and are of intellectual apprehension, he is an Agnostic with regard to all that is unseen, and beyond the range of that power in the full possession of which he takes his stand. As if sense-life and reason were the boundary of human consciousness.

Philosophers of this materialistic school are in danger of dying in the upper region of man's being. Moral apprehension—not the mere sense of right and wrong—and the power of translating all that the heart can alone appreciate, may be naturally less developed, and certainly are apt to lose their strength and activity in the constant exercise of intellectual power ; and thus, having discovered the law of physical evolution, the loftiest intellect may sink into the condition of “a generalising machine ;” sometimes believing in the existence of a Personal God, sometimes doubting His existence, as being “too grand a generalisation.”

Religious Pride.—Of all the forms in which religion of the Christian type may assume a false character, the impersonation of Pride is less readily recognised, because most commonly clothed with a mock humility. Religious pride may be thus more attractive than religious sensuality, or religious worldliness, both of whom are less disguised, and appear to be what they really are in, say, the sensually amorous religionist, or in the pious bubble-company promoter, or the tuft-hunting courtier robed as a Bishop.

In the Pharisee of old, pride of self-righteousness was proclaimed by almost every word and gesture; with the affectation of religious superiority over all others who, as true disciples of the meek and lowly One of Nazareth, bore themselves with becoming humility, as one of the chiefest Christian beatitudes. Pharisaical pride was developed in the Puritan (of the Commonwealth) in an equally repulsive form—the sanctified demeanour and drawling prayerful ejaculations, with nasal or guttural intonation and upturned eyes, which bespoke the ever-present sense of an exaltation above the poor creatures who lived and moved below the sphere of his spiritual activities. Puritan abhorrence of all the innocent pleasures of sense life, which in proportion as they gave pleasure became sinful, in all the beauties of Art and the charms of Nature, gave a facial expression of austerity and of supercilious contempt in the intercourse of such an one, who was not of this world, with the God-forsaken children of Nature, and the

creations of their imagination implanted for their delight. The drama especially was an odious satanic invention; in comedy, humour, provoking laughter, which dispelled religious gloom, was irreligious; in tragedy, the assumption of character which the actor was not, was deemed worse hypocrisy than even in the comedians' portraiture, or, as impersonations of vice, were positively sinful in themselves, and as encouraging the worse passions of the human heart, in the expressions of sensual lust, murder, and so forth. The drama was, indeed, the very impersonation of the Devil and all his works; the dramatist one of the principal agents of evil. Hence, when England's greatest dramatist, who most truthfully held the mirror up to Nature—for the encouragement of virtue by imitation, and for the suppression of vices, in all their protean forms—when Shakespeare returned to his home, after years of absence from wife and children, he was shunned by their Puritanism as a loathsome object of their aversion.

But there was a strange admixture of true piety with hypocrisy, of sincere religious zeal with fanaticism, which characterized the old Puritan, as exhibited, for example, in the mental portraiture and demeanour of Cromwell, depicted from life—not with a “rich brush”—by Walter Scott (*Woodstock*).

Perhaps the most notable impersonations of religious pride are those which history records in the priesthood. All who are familiar with Church history will recall some such specimens of priestly

assumption, of oracular authority and infallibility of dogma, less frequently of arrogance, hauteur, and self-righteousness, in prelates, whether of the Roman or the Anglican High Church. True Christians in their way, they lack the foundation of true Christian character—toleration, humility, in sanctity preferring others than themselves. Of course, the just sense of dignity pertaining to their high office as the appointed ministers of God in Christ is apt to take the form of pride in their relations to the laity, but assuredly at the risk of wrecking the Church as a national institution, and of engendering an antagonism to Christianity as viewed in the characters of the priesthood. In some cases the same religiously inflated character is intimately connected with (religious) worldliness. The clerical history of the Church will suggest many examples of this compound, religious pride married to the world. Cardinal Wolsey is the representative of a numerous order of Pontiffs and Eminences, dying out in the modern history of the Roman Church, and the species is becoming extinct in the Anglican priesthood.

Hypocrisy is that form of deception in man's moral nature which presents vices under the semblance of virtues. This is duplicity; a deeper deception than the mere assumption of virtue without possessing it. Thus, he who *lies like* truth is a far deeper hypocrite than he who simply *seems* to be truthful when he is not so.

Hypocrisy is thus, in effect, the substitution of falseness for truth, wrong for right, evil for good, sin for righteousness, darkness for light. Whenever this falsification is fully completed, the soul is dead indeed. Perhaps no such utterly deceptive character is possible in any human being ; it is the nature of the only evil one, “ who was a liar from the beginning.” But, in varying shades of character, there are many people partly hypocrites, and sometimes almost unconsciously, so gradual has been the transformation. They are personifications of evil so far, that they knowingly and willingly assume all the graces and beauties of moral perfection to cover the deformities of vice in its various forms, and this deception is practised often for some selfish purpose ; or, in the lowest state of demoralisation, vice is invested with all the charms of virtue, that it may gain the credit of its merit. Thus, “ disinterested friendship ” may be only self-interest disguised ; or “ lust ” appears in the guise of love, to seduce innocence, whose heart is naturally attuned to the language of purity ; and the sinner would fain appear a saint, as the devil often transforms himself into an angel of light.

Any falsification must, of course, be utterly *opposed* to Divine truth ; but the caricature of the Divine image in man must be specially *abhorrent* to the Divine nature. It would be incredible, therefore, that righteous love can love that which is so morally unlovely ; or that Divine hatred and wrath, in relation to the sinner, so far as he willingly lends himself to

this falsification of character, merely expresses the incompatibility of the Divine nature with that which is utterly unlike itself.

In thus viewing the hypocrite, his is the *only* type of human character which receives the unqualified condemnation of the Divinely-Human One; a sure indication of His Divinity, that the Absolutely True thus entirely denounces and utterly rejects that which is irreconcilable with Himself. “Woe unto you, ye hypocrites; how can ye escape the damnation of hell?”

EVIL IN THE SOUL.

A watch is a comparatively simple mechanism, and may not keep time—may go wrong in its way, owing to a defective mainspring or an uneven balance. But the soul is a far more complex apparatus, and may begin to go wrong, not only in the motor power of the will, or in the morally-regulating conscience; the intellect may first become rebellious, and would usurp the authority of conscience; or imagination may plead that any such moral authority is imaginary—the mere product of education, and not half so beautiful as fancy’s own creations; or the heart may first go wrong, love and desire being perverted from their true ends, and sometimes they listen even to their sister’s whispering, that their joint-intuitions are only imaginary!

Of all the beginnings of evil, perhaps the heart takes the lead. “Keep thine heart with all diligence, for out

of it are the issues of life." And He who best knew human nature warns love and desire of their perpetual danger, "Out of the heart proceed evil thoughts," etc.

The attentive reader will have noticed how the mechanism of the soul begins to go wrong in the various conditions of Flesh-life and Sense-life, or other portraiture of human nature, involving more or less of the whole mechanism ; with concurrent lethal slumber, or perverted activity of the various soul powers. Thus we found the sensualist and the worldling—whose conscience is dead—asleep, and who are the sport of their own passions ; while Selfishness, Hatred, Pride, and Hypocrisy, are noxious weeds in human nature, whose presence are perverted activities of that unselfish love without which the man, or the woman, is dead.

It is scarcely necessary to follow up this exposition of self-experience by sad illustrations of its truth in human history. This is a suggestive, not an exhaustive, essay on "The Kingdom of Evil in Man's Soul, and how it becomes the Kingdom of Heaven"—within himself.

THE CHARNEL-HOUSE OF SOUL-SUFFERING.

The common experience of all persons who have drank deeply of the cup of sensual—often sexual—gratification, is to find bitter dregs at the bottom ; and all those—how equally numerous they—who have lived a life of worldly pleasure, find themselves

at last suffocated by the atmosphere in which they have been encompassed.

IMPRISONMENT IN SELF.

The victims of self-indulgence find their powers for physical enjoyment exhausted; used up, and lifeless in appalling satiety and disappointment; and with a blank outlook in the soul. Already we discover in them these two elements of soul-suffering; and that they are imprisoned in a lethal chamber with regard to their capacity for future pleasures, but not of blissful forgetfulness. But in this chamber of self dwell not only the worn-out *sensualist* and the used-up *worldling*. Another multitude of people, who have for years existed within the narrow confines of self, are more or less intimate bosom companions, simply because they have no other outlook beyond themselves. *Ambition's* greed for gold, for honours, and for the smile of the world are no less selfish; and the *murderer*, in heart if not in deed—nay, do not look indignant—has kinship with you, for he too only seeks to gratify his selfish pleasure of revenge, or some other passion of indulgence. Herein imprisoned are a host of other apparently incongruous characters: mere *lovelessness* of all others; frowning *hatred*—almost as exclusive; supercilious *pride*—of birth, of wealth, of intellectual superiority; *hypocrisy*—with its affectation of many characters—however admirable, however odious, to serve *self* in some way.

All these are indwellers of the same lethal chamber, all feel disgusted with the characters they have become or assumed; when time lays its heavy hand upon them and would bid them rest—in age—all then feel the same blankness of a future in which to retrieve the past.

THE EARTHQUAKE OF CONSCIENCE IN MEMORY.

Would that the loss of the soul's best powers for higher things were the only state of misery to which the dwellers within self are reduced. Their condition is far from being a state of passive wretchedness. Within the chamber, each prisoner hears a *voice*—'Twas I who did that act, who spoke those words, who thought that thought, who felt that desire, which opportunity only failed me to translate into action: ay, but it was a wrong act, the words were false—a deliberate lie—the thought was evil, and the feeling foully hideous—and all this was *mine*, nay, *is mine* still, and for ever; wherever you go, I, your second-self of reminiscence, will go too, by day and by night, I will never leave you; divert yourself *now* in your former pleasures if you can, the time has come when you can wander away no longer, but must live at home with *me*. This realisation of a haunting second-self mocks to scorn the misery of the prisoner's previous sad experience of impotency for former pleasures; to the feeling of heartbroken disappointment and an abortive future is superadded the quick

sense of remorse, and the torment is intensified by knowing that the tormented is his own inseparable tormentor !

“ Which way I fly is hell, myself am hell,
And from hell no more than from myself can flee.”

MILTON.

THE SELF-MADE SUFFERER.

This state of self-torment is reached only, perhaps, in the course of many years of selfdom, however compressed the life may have been of premature experience at a comparatively early age. Then memory charges the sufferer with having *made* himself what he *is*. Few can escape this reflection, and hence self-accusation in feeling answerable for his own doings and sayings, if not for his own thoughts and feelings. This additional element of soul-suffering is consonant with the experience of the sufferer, however unintellectually unreflective he may be ; conscience supplies the only needful knowledge to bring about the conviction that the man is the product of himself. The lethal chamber of the self-tormentor has become a charnel-house, strewn with the dead bones of a former self, and which come to life again.

FURTHER CONVICTIONS.

Nor is it a mere imaginary picture that this conviction of self-production begets the bitterest recollection of personal mal-influence on others, who, but

for evil example, might not have been imprisoned within this place of torment, coupled with the hatred of any—be it father or mother, brother or sister, or boon-companion—whose evil example is conceived to be chargeable with having made the soul-sufferer what he is. Thus, even natural affection, which should be the richest food of happiness, is turned into the nutriment of woe. If only there be a pandemonium of soul-sufferers, mutual *recriminations* would fan the flame of their self-torment.

THE IRRETRIEVABLE PAST.

But the capacities of the soul for suffering are not yet exhausted, if they be indeed exhaustible. What if some such persons still retain the *vision* of a higher and happier moral nature? That might be a sure relief to them when it is called into activity by the memory of what they once were, and may yet recover. On the other hand, this outlook of the soul, with the felt loss of moral capability for attainment, would only recoil and plunge the soul more deeply into its suffering. The memory's dream of childhood's self would do nothing, or worse, for one who cannot recover childhood's innocence, and who feels it to be impossible. Looking forward, it offers no brighter prospect than the retrospect.

THE LAST AGONY.

To see a precious prize, which one feels cannot be gained, a goal of happiness, which cannot ever be

reached, is perhaps the last agony which the soul can ever undergo. It may be that this acme of anguish will never be fully experienced until after the eyelids close in *death*. The disappointments of flesh-life and sense-life may then wear out under new conditions of existence; even the torment of a second haunting-self may possibly terminate at last, with loss of memory; as life in this world recedes from view, conscience may find less and less upon which to pass judgment; conceivably, the recollection that the sufferer made his own character may also become obliterated, as past time vanishes, and all recollection of the evil we have done others, or received from them, may then grow hazy; recriminations in the hell of self will, therefore, be calmed, and natural affection, at least, return to create a heaven of kindred spirits; and then, an irretrievable past would fade away in a hopeful future; *but* the apprehension, at last, of a Supreme Personal Perfection—in Infinite Love and Perfect Righteousness, with Omniscient Intellectual Supremacy, which eye hath not seen, nor the soul conceived, transcending any earth born—in all that love could desire to possess, that saintliness could enjoy, that science or philosophy could aspire to know, yet to the knowledge of Whom the soul-awakened one is conscious that its wasted powers cannot ever attain—that full realisation of paralysed incapacity for a higher life—when this brief initial stage of an endless hereafter has swallowed up all the fleeting pleasures of sense-life, will recoil with the full force

of a *consciously abortive existence*—in the consciously *self-made* victim of himself, or herself.

In some such view of a future, the poet with divine aspirations which struggled with a flesh-nature, sank into despair, and hope of annihilation:—

“Ay, but to die, and go, alas,
Where all have gone, and all must go,
To be the nothing that I was
Ere born to life, and living woe ;
Count o’er the joys thine hours have seen,
Count o’er thy days from anguish free,
And know, whatever thou has been,
’Tis something better not to be.”

BYRON.

“Oh, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood.”

TENNYSON.

CHAPTER III

THE SOUL'S AWAKENING IN ITS VARIOUS POWERS

THE SOUL'S APPREHENSION OF A SUPREMELY HIGHER PERSONALITY.

THE soul's first experience of awakening from death, or a dying state, is the conception of a Personal Perfection, in felt contrast with whom the human subsides into a lower state of being. As this conception becomes more and more vividly realised, growing into a vision, the soul becomes more and more wide-awake. When the vision is lost, the soul is asleep; ere it has entirely vanished, and as it reappears, the soul regains its activity. Thence, the rising of any human being, spiritually, from a lower to a higher state of being, is not an evolutionary development within the confines of Self, it is a Regeneration—a *rebirth*,* and an *after-development*, in the apprehension of this Personal Being. In the life of the body there can be no such rebirth; growth and development proceed from an inherited vitality, passing on from generation to

* See also author's two works—*The Lord of Humanity*, chap. iv.; *What a Piece of Work is Man*, section ii.

generation, although greatly influenced by individual surroundings—its environment.

DESIRE AND AFFECTION AWAKENING.

This realisation of a higher nature than our own is generally *first* felt in the attraction and attachment of our highest affection, the capacity for *loving* the perfect and the beautiful. Who is there, among the young especially, who has not felt the actual indwelling of a personal influence? The recipient is no longer his or her former self, but gradually grows like unto the new-comer, until at last there is a complete reproduction, or impersonation, and full expression of that person's character, possibly carrying with it even some facial resemblance and manner. In the exquisitely beautiful conception of the "Soul's Awakening," the great artist, Mr. Sant, portrays not so much young womanhood's inner vision of a holier or purer nature, than her own innocency; hers is the first vivid perception of an infinite love, and to which she feels her own heart beats true.

But the awakening of the soul may begin in the movement of *any* one of its powers.

The feeling of *desire* may have seized upon some object of sense-life, one after another, until palled with repletion, the capability of desiring anything may almost have been lost; when suddenly, a Spiritual Beauty, clothed in human form perhaps, as a supreme object of attraction appears, and from that time begins to take possession of the soul. The pleasures

of sense, wealth, and the honours of this world, one by one, recede as candidates for the soul's homage, and all else is lost to view before the irresistible charms of this new Personality. If the intuitive yearning, and the love, for an unseen Perfection—transcending anything earth-born, be an implanted fallacy, or if the object be impossible of attainment, then who does not feel that it were far better not to cultivate even natural affection, which never fully satisfies this intuition, and which in any form, at the best, is a fleeting shadow? The boy loses his heart-bound playmate sister; the father, his only son; the mother, her only daughter; the husband cannot release the wife of his youth from the clutch of death; nor does the ruthless destroyer listen for a moment to her piteous entreaties not to sever those whom God hath joined together. Would it not be happier, therefore, to revert to the old Stoical indifference alike to joy and sorrow, so that if the soul loses the one, it can never feel the other? Or, is religion the only exponent of the soul's intuitions, and does it alone disclose the Personality of whom they are in search—when they begin to move wistfully out of the seen into the unseen? The conception must present the supreme attraction of Personal Perfection, and which can be won, and which, while it fully satisfies the soul's desire and love, cannot ever be lost.

How many a man whose daily life is to himself a daily experience of religious frailty and failure, is yet conscious of a desire, painful in itself, and

accompanied with scarcely more than the feeblest power of effort, to rise out of himself. But both of these new experiences convince him that he is not the man he was in dark bygone days—when he had no such sense of his soul's awakening. Perhaps he never makes any further progress than feeling a more anxious desire, and a stronger power of effort; he can never "count himself to have apprehended;" yet, with a strange "new love" within him, and which is there abiding, he is nearer the Divine Presence than his own faint heart would dare to believe.

Imagination is the most fertile power of the human soul, carrying it hither and thither, and transforming it now into a beast, anon into a satyr. Having crawled through all the slimy avenues of flesh-life, imagination begins to create new forms of sensuality, which are seen and felt and embraced for many a year, with seemingly renewed youthful vigour. But even so procreative a power becomes exhausted, and memory having buried its carnal progeny in oblivion, leaves the soul desolate at the last. Then perhaps, or much earlier in the career of imagination, this very same power produces a something of a very different kind to its former offspring, a something evidently not of this world, but which takes form and expression as a Divine image, growing gradually more and more real; this image fascinates the whole soul, and prostrates all its other energies—intellect,

desire, and love—while conscience and the will are spell-bound in life-long adoration. John of Patmos knew this Divine image full well; Thomas à Kempis was scarcely less intimate with it.

The apparent inconsistency of this human experience is this, that it has ever been most deeply felt in those who were seemingly least likely to have realised it. To superficial students of man's nature, some of the divinely chosen characters in the "Old Scripture" history appear revolting. That a David should be a man "after God's own heart," or that a Mary Magdalene should have been most highly favoured in the more recent revelation of the Divine, and that an Augustine should be canonized in Church history, seems equally incongruous. But critics whose moral tastes are thus fastidious overlook the moral fact that only in the most sinful natures is the capability for the most saintly possible: in them the contrasted beauty and power of holiness can be most fully felt. It is righteousness conquering evil, to be itself driven back, again to assert its presence and its authority, in man's truest best self, which makes the victorious combatant dear to the heart of God. The love-bird which soars in the higher atmosphere of light may sometimes touch earth to pick up the worm of sensuality, which tempted its descent; but with a rebound, the region of purity, as its native element, is soon regained.

Does *intellect* move, while desire, love, and the beauteous angel of the imagination are awakening to

a new life in the apprehension of a Personal Perfection which has invoked the activity of all these powers of the human soul? No. In some such yearning mood the mind views the face of nature. Is there any response in the things that are seen to the soul's intuitions? The first impressions conveyed to the mind are more than disappointing oftentimes to the would-be worshipper. Fear, which is so commonly experienced in childhood, and often maintains its sway in after-life, was doubtless originally excited in the childhood of the world by the aspect which nature presented to the human mind. *This* feeling was not inborn.

The wild and terrific phenomena or appearances seen in storm and earthquake, or exhibited in the other ever-resistless commotions of matter, seemed to say to the heart of man, "You are in the hands of an Omnipotent Power indeed, but which is reckless and ruthless, and ever ready to destroy you." And although the beauteous garden of nature, basking in the sunshine of a calm, leaf-still, summer's day, or the mellow moonlight, might relieve man's oft-recurring dread, in sickness or in sorrow the face of nature frowned upon him; and when thrown into writhing agony of body or anguish of mind, then he felt the grasp of an Omnipotent Wrath tormenting him. In all ages mankind has tried in vain to propitiate or conciliate this self-created Deity by some "offering" or another. Its contemplation of a human monster behind the clouds took various hideous forms in his

ways of dealing with man. Instead of one such visionary deity, the human mind conceived many mythological deities. Monotheism of this kind grew into Polytheism, and the visionary idols were sculptured in wood, stone, or brass for worship and propitiatory sacrifice. In the history of all this mythology there is no degradation of human nature with which fear's imagination has not invested its deities. The Hindu deities—Siva, Vishnu, and Brahma—were hideous products of the imagination, created by the awe-inspiring phenomena of nature in India; and a similar grotesque mythology has been the outcome of dread in all tropical countries, or wherever nature has spoken as the voice of an Omnipotent Power—terrible and merciless.

But the heart of man continued ever “athirst for the one true God”—Himself invisible—and at last found Him, not in the whirlwind nor in the earthquake, nor even anywhere manifestly present in the natural world, but in the Original Source—which there *must* be—of man's highest and peculiar capacity for love and adoration. “God is Love.” He is that Personal Perfection towards whom human love, desire, and imagination alike aspire, and in whom all *these* powers of the human soul equally find their fullest satisfaction.

All the capabilities of consciousness have corresponding *objects* for their activity. Thus the power of seeing is fulfilled by objects of sight, of hearing by objects of hearing. Intellect finds a wide range of

activity in the external world and in mental conceptions, as of number and magnitude, in the science of mathematics ; imagination is excited by external objectiveness and by (internal) thoughts and feelings. It would, therefore, be incredible that there should be one solitary exception in the various activities of consciousness, that the intuitive love of an absolutely Perfect Personal Being, and the desire to know Him, are mere yearnings after a non-existent myth, or whom it is impossible to discover—inborn yearnings, and which are common to all mankind, without any corresponding personal object for their realisation and satisfaction. “All hopeless delusion,” exclaims the Atheist ; “there is no such Person.” “I don’t know that He exists,” sighs the Agnostic, “although I am ever longing to discover Him, and cannot explain my own intuitions.”

CHAPTER IV

INTELLECT AWAKENING

To love's conception of the God of love intellect has superadded the attributes of supreme Designing Intelligence and Energy or Will-Power, alike Infinite and Omnipotent, because co-equal with their operation in an illimitable universe.

The discovery of a Designing Intelligence with Primordial Energy or Will-Power in the "Works of Nature," is *partly* indicated by their analogy with the works of human Art. The Argument for Natural Theology—as thus far apprehended by Paley with relation to mechanism—is the simplest translation of human experience—which testifies to the personal knowledge of adaptation of means to ends, and thence design in all the works which come from the hands of man, and therefore suggests a similar rational explanation with relation to all the works of Nature—so-called, which themselves bear marks of design in the endless specimens of natural and artificial contrivance. But, this old, and still appropriate argument for Designing Intelligence, will assume a higher form, in the inexhaustible preconceptions, and prospective contrivances, far reaching, in the Evolutionary

Development of Living Beings, as disclosed by Modern Natural Science.

The stepping-stones of Natural Science which have led up to the further discovery here indicated may be briefly traced.

The *human* mind does far more than register the impressions received through the senses. The observation of the phenomena or appearances in nature, which may have done little or nothing to satisfy the yearnings of the human heart, is followed by the intellectual act of *analysing* them; and by this process of examination, in the course of centuries, natural phenomena were found to be reducible to perpetual *combinations* and *transmutations* of matter, as denoting an unknown something, which the mind assumes to be the object of all the appearances, but which latter may possibly be only modes of its own consciousness.

The combinations and transmutations of matter are *differentiated* by the mind in the sciences or departments of this twofold knowledge. Such are chemistry, and biology—this latter department comprehending the knowledge of all living beings; and a further differentiation is recognised with regard to the structure of the earth, and the changes it has undergone—constituting the science of geology. The molecular conditions of matter in the states and motions—of solid, fluid, and aeriform matter, constitute the science of physics; as thus comprising the statics and mechanics of solid matter, the hydrostatics and hydraulics of fluid matter, and the pneumatics of aeri-

form matter. Acoustics, relating to the phenomena of sound, comprises the molecular motions of each of these three conditions of matter.

The combinations and transmutations of matter seem to be the expressions of various *forces*; and these have been subjected to analytical examination, resulting in the discovery of their mutual convertibility, yet with invariable *conservation* in their interchanges. Chemical attraction, heat, light, magnetism, and electricity, are interchangeable forms of Energy—whether the phenomena they present are viewed as the expression of forces, or be modes of molecular motion.

Life-force remains, in the present development of natural science, distinguished from all other forces or manifestations of Energy—not being the equivalent of any other.

Countless myriads of worlds are seen to present a marvellous system of matter in motion, with balanced order, in the realms of infinite space; and this vast immeasurable system is found to be regulated with the utmost precision by the force of gravitation—another force or mode of Energy which is not known to have any interchangeable representative.

But the human mind does not only analyse and reduce the phenomena of nature from highly complex to the most elementary forms; its intellectual power *compares* also the things observed, and perceives their resemblances and differences; then, rejecting the latter and following up the resemblances to a common

point of agreement, an inductive *generalisation* is formulated which includes them all.

Thus, in tracing that combination of material parts which is known as the structure or organisation of any living being—whether that of a plant or that of an animal, a common *type* of structure is discovered, which shall include all its specialised differentiations, *e.g.*, the Vertebrate type of animal, which possesses a vertebral column or back-bone as the basis of the osseous system in the body; and, the Invertebrate type of animal, which is distinguished by its not possessing a vertebral column.

These distinctions of Type—in the osseous system, carry with them, respectively, other equally marked differentiations in the bodies of animals: the Vertebrate and the Invertebrate.

In Plant-life Type, the combinations of matter as structural constituents are equally definite, and constant. Trees which grow from their circumference, by the yearly overlaying deposition of a concentric layer of wood in the trunk; Exogenous formation: and Trees which grow from within, by the yearly inlaying of a layer in the trunk, from the circumference; Endogenous formation.

Then again, in the transmutation of matter, the changes of organisation and of chemical constitution which take place in all living beings are submitted to generalisation, an inductive inquiry which may eventually result in the discovery of a general *law*, or invariable order of all biological changes. One of

the simplest expressions of a biological law runs as follows: Plants appropriate to themselves certain inorganic matters, *i.e.*, carbon from carbonic acid in the air, ammonia, and water-holding saline matter in solution. Animal life is sustained by food—in the form of vegetables, or the bodies of animals derived from vegetables; and then, during life and after death, the decomposition of their bodies yields carbonic acid, ammonia, and saline-water solution—the food of plants.

This conversion of plants into animals, and back again of animals into plants, is a circuit which living matter is ever traversing, and in endless forms of organisation.

But another and grander generalisation with regard to all living beings would be this, that their structure presents such a combination of arrangement of parts as might reasonably be regarded as the result of *construction* or *contrivance*, and that the cyclical changes of plants and animals exhibit an order of *adaptation* in their relation to each other. When the generalisation takes this form of thought and expression the mind has risen to the conception of a pre-existent Personal Being, who is the Constructor and Adapter. The *invariability* of Type-organisation, and in the order of the Cyclical changes of inorganic matter into organisation, and back again to complete a circuit, removes the causation of Living Beings from the chaos of *chance*, by a fortuitous concourse of atoms. The inference of a Designer, involving a

Creative Will or Primordial Energy in the works of Nature, expands into the Infinite and Omnipotent in contemplating the vastness of the material universe. And then the forces and the laws of Nature must be referable ultimately to Him of whom they are only the expressions of His will-power and modes of action.

PARTS OF AN ORGANISED BEING.

Any *one* part of an organism—in animal or plant life, say the hand, or the eye, in the human body, might be taken as showing a definite structure or combination of arrangement of constituent parts to fulfil a definite function, use or *purpose*. In my work, “Modern Natural Theology,” the hand is thus examined, as fulfilling several purposes.

Viewing *all* the parts of an organism, *e.g.*, the (human) body, in their constituent *combinations*, it would appear :—

(1) That they are mutually adapted or fitted together, and for the performance of two purposes—the maintenance of the living body in a state of integrity, and for the reproduction of the species.

(2) That not one of the parts can be altered without altering all the remaining parts.

The same conclusion can be inferred respecting *all* forms of living beings, whether animals or plants. Consequently, Nature, in this vast range of the material world, may be said to present a *scheme* of specialised forms of organisation, each having co-ordinated parts and functions, bespeaking precontrivance, and of the most consummate skill.

This doctrine of Design is now challenged by the doctrine of Evolution, which signifies that the history of living beings is a progressive unfolding or development of organisation, ever going on, however slowly—the transformation from the simplest to the most complex and highly specialised forms of Living Beings. These evolutionary metamorphoses or transmutations indicate that living matter, in its endless forms or combinations, is an Organic Whole.

There is an *inherent* tendency in all living beings—all living matter—to *variation* of structure, and conformation, etc. This is commonly observed in our domesticated animals.

Any variation, however slight, which may be *profitable* for the maintenance of life, gives the individual a proportionate advantage over other individuals, and may be aptly called a *natural selection* in its favour, while it confers some divergence and differentiation.

Increased *functional* activities, or their diminution, in the use, or disuse of parts of a living being—with relation to all the infinitely variable needs for the maintenance of the *individual* life, play as a most potent factor in the *structural* modification of organs—according to the work they are called upon to do.

(3) In the prolific productiveness of living beings a large proportion, perhaps the majority, cannot possibly be maintained, and this involves a *struggle for life*, with the *survival of the fittest*, or naturally selected individuals.

Thus, every organic being naturally increases at so

high a rate, that the earth would soon be covered by the progeny of a single pair; and thence even a comparatively slow breeder, would in the course of ages not find standing room for his offspring. Any variation, therefore, which gives an advantage to an individual of any species, in its infinitely complex relations to other organic beings, and to *external* nature, will tend to the preservation of that individual; and, moreover, will generally be *inherited* by its offspring, and transmit a proportionately increased chance of its surviving.

Individual living beings, who are not naturally selected by some variation in favour of their living, die; and their extinction clears the ground for those who have fought and gained the victory in the battle of life.

What is this battle?

A fight or competition between the stronger and the weaker forms of living beings, in which the weaker succumb, is part of the battle.

Sexual selection, in the individual possession of qualities—whether physical, mental, or instinctive, which shall give the possessor any advantage over rival competitors, attractive to the opposite sex, are proportionately conducive to the perpetuation of their kind, and thence to Evolution.

But the energy of life is ever struggling with its (external) environment—with relation to food, climate, and other conditions affecting the maintenance of life; and this is the struggle which results in the survival

of the fittest individuals to live in harmony with their often uncompromising surroundings. As the balance turns one way or the other, life, or its environment, gains the victory.

The Reproductiveness of Living Matter, as expressing Protoplasmic Formative Power, is ever Regenerating the organisms of man and animals—as an organic whole.

The workings of this structure-renewing Power restore the loss of substance in the incessant dissolution and death of the organism, which is thus reproduced; and is manifested in its propagation and perpetuation; the same Power is brought into play for the repair of injury to the mechanism, and in the processes of recovery from disease, and is ever tending to the re-instatement of the organism. This Regeneration tends to perpetuate the species in its descendants, and conveys a concurrent *aptitude* and predisposition for its *evolutionary development*.

Reproductiveness—say, in the human body has an *individual* variability of recuperation; presumably, in the reconstruction coincident with the loss of substance—particle replacing particle; and the variability of Reproductiveness is witnessed with relation to recovery from the mal-conditions of injury and disease. But the *general* proportion of recoveries, in the human species, far more than equalises the number of deaths; from cases of injury and disease, the slight and the serious, taken collectively; and any individually

higher recuperation, would indicate a proportionately larger balance of recoveries, and hence *Regeneration*.

Hygiene, Sanitary Science, lends its aid in the *prevention* of disease; a whole host of difficulties in the way of recovery to the conditions of health is thus withdrawn in favour of life; while modern Medicine and Surgery, moving, in many cases, on the lines of the Formative Power in the organism, are conducive to its regeneration.

This argument has its parallel with regard to animal species; as sanitation and the veterinary art co-operate, in the hands of man on their behalf. It is not only that befriended by man, animals are protected from destruction; his superior knowledge, beyond their instincts, has become a factor in the *development* of animal species—with regard to domesticated animals, *e.g.*, the horse and the dog.

Sanitary Science is also invoked in the breeding, rearing, and feeding of cattle, thus to elicit the potentialities of their development, while providing the best quality of meat for human consumption. In this light, I instituted a "New Inquiry," 1858, concerning the Degenerative Diseases of *prize cattle* from over-feeding, but accepted as specimens of "early maturity," and formerly exhibited by the *Smithfield Cattle Club*.

(4) *Hereditary transmission* is at work; whereby any selected variety will tend to propagate its new and modified form.

Inherited organisation is further modified by individually acquired variation, which shall be profitable,

and is transmitted in the survival of the fittest—thus naturally selected.

The outcome of all this natural variation of the individual—and thence the selection of any one having an acquired advantage for the maintenance of life; any further advantage gained by functional activities in structural development; the struggle for life—mainly with its environment, and the survival of the fittest, namely, the naturally selected; the reproductiveness of the organism, and its restoration from mal-conditions; the force of heredity, in accumulating (transmitted) variations; and the accession of yet further acquired variation; with the concurrent *extinction* of the failures in the race of life—the issue of all this natural history will be progressive change from the original organisation, and, at last, the appearance of a “new species,” none of its ancestral and comparatively undeveloped forms remaining alive to tell the story of the *apparently* new “created” species.

Very gradual, indeed, has been the course of development. And it is checked, and held back, by yet another law of life. There is a tendency in living beings to revert to ancestral conditions. *Atavism* thus counteracts the law of evolution. A man resembles his grandfather or great-grandfather, or older ancestor. This resemblance probably involves far more than facial expression and bodily conformation; it is a reversion deeper than the surface, and may include mental character.

In thus viewing living beings as the production of

evolution, we come to regard "species" as only the outcome of the law of variation, which is the inherent tendency of all living matter. Thus species—of animal or plant—are only well-marked and more fixed or durable varieties, and there is no definite line of demarcation between them. Species, therefore, have not been produced by special acts of creation; varieties, which are known to have been produced by secondary laws, have led up to these forms of life. Varieties are only incipient species. Viewed in the light of the past, "not one living species will transmit its unaltered likeness to a distant futurity" (Darwin, "Origin of Species").

Every living being may thus be looked upon as the temporary expression of a past history. Its organisation, instincts, or its mental powers are the summing up and the accumulation of all that is profitable to the life and well-being of its possessor, and whereby, in the struggle for life, it, and others like it, are more fitted to live than its less adaptable compeers, yet still to be sacrificed in time to higher forms of development. In relation to the past, embryology reveals to us the prototypes of each great class. Rudimentary parts or organs bear testimony to the nature of structures long disused, and of which inheritance has transmitted and preserved the vestiges; and of the future we may rest assured that, "as natural selection, in variation, works solely for the good of each being, all corporeal and mental endow-

ments will alike tend to progress towards the goal of perfection."

The right knowledge of biology would impart faith to the faint-hearted and faithless with regard to man's destiny, in different *degrees* of perfection.

Unlimited time is necessary in the history of evolutionary life-forms from that One Prototype to whose existence all secondary prototypes point their origin in the womb of Time, the progenitor of innumerable extinct and living descendants, and of quite unknown life-forms in the future.

But Biology in the history of living beings bespeaks, apparently, a *self*-creation in the successive forms of life, mainly by inherent variability, and that it is the record of a battle between life-force and the forces, mostly, of external surroundings, resulting in the progressive development of organisation, where then is there any evidential expression of prospective contrivances with regard to living beings—any evidence of a pre-existent Creator? The answer is, that their evolutionary development with progressive activities bespeak pre-determined potentialities, and hence involved *purposes*—which postulate *designing* Intelligence—with Primordial Energy. Hence, the human mind discerns a mind of Supreme Intelligence with Primordial Energy, or Will Power, which, as the hitherto accredited (pre-determined) potentialities of Nature, is immanent in Nature; and is ever moving with inexhaustible preconceptions, and prospective contrivances in the evolution of living beings—by

successive slight modifications of organisms, in a slow process of their developmental changes, from the simplest to the most complex and highly specialised forms of organisms, yet with the unbroken continuity of an organic whole. Evolution thus becomes the witness of a Creator, and who foresaw all that ages had disclosed, and will continue to reveal for ages to come, an omniscient and omnipotent Creator, not a being who has worked by successive instalments, and perhaps, therefore, without any knowledge of prospective contrivance.

In this view of natural theology, the ultimate cause in science is reclaimed from the "Unknown and Unknowable" of Herbert Spencer's *Philosophy—First Principles*.

In the struggle for life, the survival only of the fittest forms of organisation to live in harmony with their environment does, indeed, denote a want of adaptative organisation for *that* immediate purpose in those which perish in the struggle: but this apparent absence of pre-contrivance is only part of the creative scheme of evolution, a mode of prescient creativeness in organisation which undergoes development with progressive activities by the reactive movements of the same creativeness in the environment. Evolution is not the grave of natural theology, but its most majestic and ever-living expression. Verily, the human intellect is awakening in this modern knowledge of natural history and theology.

CHAPTER V

CONSCIENCE AWAKENING

THE grand conception of Evolution (itself a highly probable theory), nor any positive knowledge of the material world, does not satisfy the cravings of the human soul, of whose powers intellect is only one. As we have already seen, it is no response to its desire and affection, and does not fulfil all the capacity of the imagination.

Let any man or woman live, as many do live for years, the intellectual life, and he or she will never have discovered the soul's *full* capacities for attaining to the knowledge of God. "To rise from Nature up to Nature's God" is one way of approaching Him, but not as a Moral Being.

A voice is heard whispering, "Do this, do not do that; say this, do not say that; you think such and such thoughts, you ought not so to think." But the voice may be little heeded. The person spoken to replies: "My own self-interest or self-pleasure is to do, to speak, and to think with regard to self." Thence personal inclination is followed. Yet the man never finds unalloyed happiness in being his own master; indeed, he is often rendered uneasy, or sorely

troubled, by the admonitions of his monitor ; not by the *information* given him, but by the consciousness that somehow it *ought* to be heeded. Whence comes this *knowledge* of two courses, which, as opposites, may be named the right and the wrong, and whence the *sense* of their inherently opposite character, and, moreover, which *binds* the soul's allegiance to the one, and to reject the other ?

(1) All the dictation of conscience relates to the person—moral law, in doing, speaking, and thinking what is right—unlike the affairs of intellect, which may or may not be of a personal character.

But this knowledge of moral law implies the pre-existence of a moral Lawgiver.

(2) The sense of the ought is a feeling of moral *obligation* which testifies to the existence and the presence of a Personal and Perfectly Righteous Being, who is in connection with the person informed, and made sensible of that which is right ; to whom, therefore, the latter is *bound*, and responsible for his free-will choice.

(3) The moral sense of obligation in its relation to the Lawgiver begets self-conviction of the infringement of His laws—sin and separation from Him. And this is an ever-deepening conviction proportionately *with* the ever-growing conception of the absolute perfection of the Lawgiver's righteousness. Man thus realises his deepest moral need of reconciliation, and thence of a Reconciler in the Person of One with God and man.

In the natural world *dead* matter is obedient to fixed and invariable laws without being sensible of their import, or even knowing the laws which control its movements. In living matter, vegetable life is unconsciously obedient to its laws, and in animal life there is constant fulfilment of law by instinctive selection of what is best for its well-being, without any conscious fulfilment of law. Man alone is made the *conscious* depository of the Lawgiver's moral laws in the dictates of conscience, to whom they are intrusted, and for the fulfilment of which the free-will of the agent must be responsible to the Divine Being who gave them to his keeping. The issue is tremendous, and the responsibility is proportionate, man having the power and the privilege—how great!—of being the minister of righteousness, and governing the moral world for good or evil. Breach of this trust, on the part of God's vice-regent in man's conscience, would be a further moral need for reconciliation, and thence of a Reconciler, in the person of One with God and man.

The Righteous Person, whose minister is the human personality, is ever *present with* each individual man, woman, and child—separately, as if that individual alone existed. Experience, which never discovered His teaching, does, however, find out in the long run that the fulfilment of the Moral Law, given to each person in the dictates of conscience, results in the perfection and the true happiness of his or her being, whereas its non-fulfilment leads to his or her

destruction and misery. It is thus, that in the course of life, the divinely taught discovers not only the righteousness of the Person who would guide him, but equally His perfect love, in saving the beloved one from otherwise inevitable suffering in body and soul. Then, moreover, the soul discovers that the Perfection which imagination had conceived as an ideal beauty, and which the heart had desired and loved above all things, is none other than *this* Person, whom conscience acknowledges to be its owner.

JEHOVAH REVEALED.

We have hitherto traced the history of the soul's awakening in each of its various powers for the apprehension of a Supremely Higher Personality than self, and in the realisation of whose absolute Perfection, the soul is wide awake. Intuitive desire has longed to know such a Being ; love has identified Him as one with itself ; imagination has invested Him with all the graces and beauties of which its own intuition are capable. Intellect has seen in the face of Nature the expression of supreme intelligence, omniscient wisdom, and omnipotent power. Lastly, conscience has borne witness to Him as the all-holy Lawgiver, to whose Moral Laws its allegiance is *bound* ; and that, as being at once the depositary and the interpreter of His laws, this moral apprehension further binds the soul to be the minister of righteousness in the government of the moral world. But the Divine will, thus expressed, must be responded to by the

human will, whose free agency is at liberty to accept or reject the exalted office of being the agent of that God whom all the other powers fully acknowledge. In vain may desire yearn to know His Perfections, love adore Him, intellect prostrate its power to serve Him, and conscience tell what to do and how to do it, if the *will* be alienated or powerless, and cannot do what it would, but must move in the contrary direction. God's service in the conscience is terminated, and its suggestions to all the other powers of the soul are abortive. The soul lapses into self again, and falls asleep; or with the disuse of its various powers, and the loss of their activity, the soul begins to die, in at least its higher or moral nature, while yet retaining physico-mental consciousness, and inhabiting an animal-living body.

This passing of the soul from life unto death is thus seen to signify the loss of its higher consciousness in the apprehension of an external Personal Perfection, with the falling back and lying dead-asleep within the narrow confines of *Self*.

The moral history of mankind—as recorded in the old Jewish Scriptures—clearly shows that in the Decalogue—accepted as the expression of the Divine Will in its relation to the human soul—its moral powers find their full activity outside self. The Ten Commandments are so many modes of soul-life—coupling therewith the subjective activity of the body, by which man is led to apprehend his relations to one all-perfect God, and the manifold duties of

each individual in his or her relations to all others of mankind. The first four Commandments have relation to man's duty to God—as his Creator, and the Moral Lawgiver in his conscience; the following six Commandments express man's duty to his fellow-creatures. Christianity translates the Creator and Lawgiver into a Father, and all human beings into a Brotherhood. *Self* is sacrificed or lost to view in this two-fold range of consciousness. Conversely, when this old-world religious system, in the Decalogue, with its marvellous psychological significance, is displaced in favour of some modern system of duty to God and to man, self begins to reign supreme. Any such religion so-called fails to bind man to other beings; it is self-worship and self-love.

Thus the Decalogue in its tenfold expression of moral law, as to what man should do or not do, would bring him out of *Self* to the apprehension of Jehovah, and to the full consciousness of duty between man and man.

But the Mosaic Law is an *incomplete* expression of the Divine Will in the modern conscience with regard to flesh-life and sense-life—*e.g.*, drunkenness and brutality; and overlooks the apprehension of an evil spirit. “The soul that sinneth (*i.e.*, against the Law) it shall die,” may die also in divers forms of sensuality, and in divers forms of worldliness, or in slavery to an unseen enemy.

The One with God and man—who will shortly appear in the course of this essay—ratified the Deca-

logue: "If thou wilt enter into life, keep the commandments." But He gave a deeper meaning to the Law than conduct, *e.g.*, adultery in the *heart*. He, also, translated the Law into other language than dry commands: "Thou shalt *love* the Lord thy God with all thine heart, and all other powers of the soul, and shalt *love* thy neighbour as thyself." And when He proclaimed the message of God's forgiveness of transgression under the Law, by the fulfilment of every tittle in His own (human) life and death—of obedience to the Law—He gave a new motive to man's obedience—the motive of love in the forgiven one. Thus, while conduct under the Law does not and cannot make this character, the character governs and constrains conduct to obedience.

The *power* of conscience varies in different individuals; so do all the powers of the soul. It may present *diserepancies* of moral sense in different persons; so also intellectual judgment differs. It may undergo *full development* in manhood, as the range of its beneficent operation enlarges, and as age advances, like other personal powers, reach maturity. Or conscience, with or without the decline of other powers, may become enfeebled, and apparently dead to its possessor. Its awakening, and the re-assertion of its claims upon a life-history in memory, would then be appalling.

On the other hand, with the supremacy of conscience in the human soul, leading to the full knowledge and the adoration of its God, whom love may

have first apprehended, and desire had longed to know, the man, in the central essence of his being, is wide-awake, and has passed from death unto life. It is because the Divine personality in connection with His expression, conscience, is not clearly recognised, that the latter is commonly regarded only as the "law of right and wrong," written on the heart of man; and thus he is ever gazing upward to discover some unseen and inconceivable Being, when he may always find Him and commune with Him in his own soul.

Man's intuitions of moral law, as bearing testimony to the existence of a moral Lawgiver Who is ever present in the conscience—is thus the Light which dispels the darkness of the "Unknown and Unknowable, ultimate Cause in Religion," of Herbert Spencer's *Philosophy—First Principles*.

CHAPTER VI

MEMORY AWAKENING

MEMORY is that power whose awakening would not seem to bring the soul out of its lethal slumber to a higher state of being, but rather would plunge its consciousness into the lowest depths of the awakened one's evil-doing, evil-speaking, and evil-thinking, now returning as a lurid vision from bygone years. Conscience, long-slumbering or dead-asleep, then shows her ghastly buried record in memory; imagination's pictures are rehung in their frames; misplaced desires and affections stare with their ugly faces—until the inner man is confronted with an appalling retrospect, as of a second self, from whose embraces, like that of a putrid corpse, he cannot escape; while the poor body is seen to have been the instrument in word, and action, of the hideous vision; and there is the additional misery of realising an irretrievable past.

Surely, the sensualist, in memory's revival of all the pollutions of the flesh, cannot thus be raised out of himself; the back-scenes of a soul-killing tragedy cannot present a vision of soul-living beauty, transcending the horizon of flesh indulgence, with inexhaustible capacity for progressive development. Nor

can the man, or the woman, whose past is a panorama of sense-life—in the varied forms of the world's attractions and vices, appertaining to the enjoyment of self, find life-giving energy for the soul's renovation in contemplating the past. These illustrations might be extended back into a multitude of revivals; as, when the aged man, bereaved and grief-stricken, alone, ponders over the yet timely retrospect of life's closing journey: moral retrogressions all, not the germs of higher things.

But, may not the vivid realisation of reminiscences be sufficiently repulsive to rouse the victim to *efforts* for escape and freedom from himself, so that the prisoner shall even break the bars of his prison-house? Then memory's awakening would have kindly brought the dead-asleep out of darkness, even as a dream of horrors awakens the dreamer. What—tears, tears; welcome old friends, I had never thought to see you more.

Can the coming to one's self suffice for the soul's needs? Is the moral nature—say, the conscience, restored to a healthful state, and with dominant power; or, is it only convinced of its need for enlightenment and energy—this *one* renewal of life being accomplished by no sense of self-sufficiency of inefficiency?

Does the moral nature say, as expressed in the Decalogue, in man or woman, feel, moreover, that although beginning to move, there is the supplemental need of some *power* outside self, not only to

restore that which has undergone degeneration and is lifeless, but also to deliver the natural creature from self-thralldom, and a felt bondage of the will? These are searching self-inquiries, which thousands of human beings have felt pressing for solution, and which—for it is rarely that when really *felt*, they are shirked—have been answered in various ways. The humanitarian is self-contained. The man of science sees an ethical principle, and self-development, which meets the need at once, or will leave the need behind. The philosopher says—I feel the need, but the remedy is “unknowable”; or, depend upon it—says another, that matter has self “inherent energy,” which will effect any restitution, or improvement, that may be needful. A very acute self-examiner declared, from his own personal experience, that “when he would do good, *evil* was present with him.” This, indeed, was a self-discovery, and most distressful experience; for while he thus fully felt a great need of renovation, he was equally conscious that the remedy lay not within himself. And he goes on to explain the cause—that “his *will* did the things he would not,” but “did not the things he would do.” This conclusion bears testimony to two things: the need of a restorer—a redeemer of the moral nature, and a deliverer from the bondage of the will to evil—ere the awakened can be *regenerated* by the power of both.

We may here pause to review the experiences through which the soul has passed in the course of

this book—experiences to which thousands can testify from personal knowledge.

The soul's dying, and death, in the living body, is traced in flesh-life, of various forms of sensuality; the pollutions of the sexual passion, intemperance, and in that strange admixture of animal passion with religiosity—religious sensuality. The man or the woman—let youth of both sexes note—whose soul *may* not be dying in those and kindred forms of flesh-life, are yet liable, at perhaps a later period of their career, to be immersed in what? not in the beauteous disclosures of sense-life, wherein all that is lovely in Nature and in humanity finds the best pasturage for the soul's nutriment and growth in a heaven upon earth; but, immersed in worldliness or suffocated by the vicious atmosphere of its allurements, religious worldliness being the most lucrative investment of religious craft.

Yet equally deadly are the gratifications of Selfishness, and the loss of love outside self—Hatred of others, an almost necessary accompaniment; Pride, as self-admiration, self-importance, and self-sufficiency—in the possession of some superiority, as pride of birth, of wealth, of intellect, or as religious pride; Hypocrisy, in the semblance of virtues, or even vices garbed as virtues: all these types of the human compete with each other in ministering to the love of self, or self-interest. At last, the bondage of the will to Evil completes the soul's slavery, and its death; if, indeed, the destruction of the moral nature by one

or more of its previous enemies has not had an equally fatal issue.

During these illnesses, and dying or death in the living body, the soul is losing, or misusing, its best powers—in a lethal slumber of inactivity from neglected culture, or by perverted activities in self-indulgence.

The soul's awakening, in its several powers, presents a beauteous realism, in vivid contrast to its portraitures in the dead self.

Desire and affection awaken to the apprehension of a supremely higher Personality—a Personal Perfection, which claims the heart's allegiance; Imagination hitherto revelling in its own pollutions, in the slimy recesses of the flesh, or in a dream of pleasures of which there is not a joy the world can give like that it takes away—now pictures a perfect Ideal; Intellect sees, more and more clearly, a Supreme Intelligence and Will-power, a corresponding, but Infinite and Omnipotent exaltation of the Human, which is ever working in the now beauteous, anon frowning, face and formations of "Nature," with far-reaching and inexhaustible preconceptions and precontrivances in the Evolutionary development of Living Beings; and Man's moral nature recognises the existence and operations of a Supreme Moral Lawgiver, ever speaking in the dictates of an awakened conscience.

But, the soul, in its moral powers, yet feels the need of a deeper *Regeneration*; although conscience, with the desires and affections of the heart, and

fancy's flight in a pure atmosphere, are alive to what they were in the animal existence, and the benighted sense-life of yore.

In this climax of man's needs, is there any pre-ordained Provision in the Divine Mind to meet the equally predetermined necessity?

Let us now examine this momentous, personal question.

CHAPTER VII

FROM DEATH UNTO LIFE

IN memory's revivals of the past, we have traced the awakening of the soul to the realization of its own bitter helplessness in a felt deep Degeneration, and the bondage of the Will. This self-knowledge, coupled with the survey we have taken of the soul's dying, and of its death, in the living body, carries with it a twofold conviction, that man *needs* the redemption of his moral nature and deliverance from the power of evil, and that he cannot do either for himself. "Oh, limed soul, which, struggling to be free, art more engaged," is the language of the poet of nature, and of every human being who really knows himself.

But a pre-ordained Provision in the Divine Mind for this twofold purpose, would meet the (equally pre-determined) needs of man's moral nature.

Is there, then, a Redeemer and a Deliverer of man's soul, and of his companion ministering body, and where is He to be found? Let the inquirer be an Agnostic. He cannot be careless of his felt personal needs; he neither denies nor affirms the existence of such a personal Being—it may be a splendid possi-

bility. No better condition for the inquirer than a perfectly open mind, from which the will is quite withdrawn, but with the onward hope of a felt personal need to be satisfied. He remembers to have heard of some such Person of whom he is in search, whose biography he read in childhood, or he may have read this life-history for the first time, and is thus free from any prepossession.

“THE INCARNATION” OF PERFECT RIGHTEOUSNESS
WITH INFINITE LOVE.

The Galilean biography is re-read as an old forgotten story, or read as a new story, and it assumes a strangely fascinating character. It is read with breathless interest as it is found to be the revelation or disclosure to the human mind of the very Person of whom the Agnostic is in search, and is therefore willing to know. A real Person, who undoubtedly lived on this earth, and who answers to the inquirer's own conception of the Divine in the Human, whose consciousness is the full expression of a perfect moral nature—Perfect Righteousness with Infinite Love—and whose consciousness is obviously co-extensive with that of all mankind, His Divine Humanity fully entering into each man's whole inner life—knowing all his thoughts, feeling all his joys and sorrows, his sympathies, and having all his bodily passions and appetites confessed, or evidently suppressed, in the narrative of His life.

Here, then, is *the* One Person who *could* become

man's Redeemer and Deliverer, in soul and body; for He is not only one with God, He is also one with man.*

Furthermore, the life-history of this divinely human Person in His resurrection or *self*-restoration to physical life confirms His own claim to be the primordial (pre-Adamite) righteous Lord of Humanity, and the personal Root of the human race. His human nature is impersonal. "Before Abraham was, I am," and "I am the vine, ye are the branches." That, *in* His Archetypal Manhood, the True and Perfect Man, the first individualised specimen of the race, was created and constituted a righteous being incorporate, and made by Him in God's own Image, of which His Humanity was the original. He is the source, and the Giver of human life, spiritual and physical. "In Him was life, and the life was the light of men." Consequently, when the Divine Humanity Himself became incarnate, was "made flesh," or "took flesh," man was *re*-created in Him, and His Humanity, that of the living Root, is necessarily inclusive of all human beings. Evidently, therefore, His personality incarnate is not that of a substitute man for the reproduction of the human race. His life, and death, and resurrection history in the flesh is *potentially* conferred upon each individual human being.

* The discovery of a Redeemer and Deliverer at the Root of man's being as a righteous personality—is the subject of a special examination in the author's work, *The Lord of Humanity*.

In the perfection of the archetypal manhood, man is delivered from the power of evil, and is redeemed or restored to a perfect state of being ultimately—a *re-creation*, the death of his body only releasing the personal I to undergo further evolution, and the body, itself transformed, regaining a companion life in the resurrection of its divinely human prototype.

Here then, observe, the "Incarnation" falls in with, and joins issue with, the physical law of evolution, which led up to our conception of God in nature.

This course of evolution unto perfection, is, indeed, incredible to all human experience beyond the initial stage of moral change; but in Him who is our life is certified man's future also. "Because I live, ye shall live also;" "where I am, ye shall be also."

In the analysis of the life and death history of this One with God and man, it is His *perfect* human *obedience* which declares the deliverance of mankind from the power of evil, and their redemption; while His obedience is also the moral equivalent for all human disobedience, and thus the "Atonement" for sin.* We see in Him, therefore, the Reconciler and His Reconciliation of man to God. He is the message-bearer of the Divine forgiveness of sins, and as exhibited in the human nature of "the Beloved." The language of the reconciler is that of a father's forgiveness of his children. He fully recognises the Father as the Jehovah and the Lawgiver of old, and

* This exposition of the Atonement is set forth more fully in *The Lord of Humanity*.

whose law must be fulfilled in deed and in spirit, as it was by Himself fulfilled; but, in addressing the human heart, no less than the conscience of a listening world, He speaks the language of the heart of the Forgiver to the forgiven.

Ere He quitted this world—was lost to sight in the body—He appointed the emblems of His body and blood, and gave His divinely human spirit in *connection* therewith for the spiritual life of the world; and He bequeathed the same Spirit, proceeding from Himself and the Father, to be present with mankind, and abide with them for ever, to convince them of their Sinfulness, and to be their Sanctifier and their Comforter.

With relation to the vast majority of the human race, to whom in the moral childhood of the world or in the present and future generations this Being could not be personally known, and rejected, from no fault of their own, His all-inclusive Humanity and Oneness with God* will alone suffice for their salvation from the power of Evil at the last. Countless myriads of human beings who have lived and died in heathen darkness cannot perish in the Lord of their Life, and they may hereafter see God unveiled, as the righteous and loving Father of all mankind alike.

Three of the biographies, bearing the names of Matthew, Mark, and Luke, are substantially the same. Differing as they may, they agree in testifying more

* The Testimony of Human Consciousness to this Dual Unity is examined in *Modern Natural Theology*.

especially to the Human aspect of the Divine ; but all His doings and sayings derive their significance and felt impressiveness from the Divine authority of Him who moves through the life-history.

The other—or fourth—biography tells the reader who this Divine Personality is, whence He came, and whither He went. In this life-history He appears as a Being veiled only in human nature, which He uses to bring Himself into contact with mankind. Such is the Johannine Christology.

There is yet another *version* given of the same Person in His relation to the human race, as disclosed after the death and the resurrection of His body. He is regarded as a “second Adam” to mankind. Such is the Pauline Christology.

CHAPTER VIII

FROM DEATH UNTO LIFE—completed

THE SOUL'S REGENERATION IN THE PERSONAL PERFECTION OF HUMANITY

IN striking contrast with each, and all, of the forms of the Dead Self in Human Nature, we have now to behold the One True and Perfect Man—the Lord of Humanity, who once, undoubtedly, lived upon this Earth; whose Biography—however broken, and incomplete, in the final form it has descended through the centuries to posterity—discloses a Personality of (otherwise ideal) Human Perfection—in the Christ of the Gospels.

In viewing Him, simply as a Human Life-Model (apart from His Oneness with God, as His Father before all worlds, and His Oneness with Man, as the Primordial Living Root of Humanity, in the Flesh) we can fix the eye upon Him, just as He lived in the cornfields of Galilee. His beauteous and beautifying portraiture, face to face with the terrible human realism of the dead self, will thus exhibit the Deliverance and Redemption of Man from the Power of Evil in soul and body, and his Regeneration.

Whoever has found in the life of Christ the Person for whom the inquirer's felt moral needs had long perhaps been in search, and as the Reconciler to the All-Holy Lawgiver, such an one will surely seek to make Him his *own*. By a growing personal likeness to Him, and, at last, the reproduction of His image in himself, a new man is created, and thus he will actually *inherit* all that is otherwise his only by *potential* inclusion in the Humanity Incarnate of the One with God.

But many, perhaps the larger proportion of persons, who may not feel any such pressure of personal needs, are, nevertheless, open to the impressions of a Personality which awakens their conscience and touches their heart. They would fain become better men, and women, in the moralities of life, and in their religious character. Yet other persons, again, are naturally given to the imitation of a commanding and beauteous Personality; they possess the artistic temperament, with cultured tastes, and are unconscious actors, and actresses, painters, or sculptors copying a model. And yet a third class, prosaic persons, and inartistic, are willingly open to progressive self-improvement; they are Christian Humanitarians, and followers of a Person who has won their allegiance.

In one way or another, therefore, the vast majority of persons, are subject to the most common of all human experiences—the powerful influence of *personal character*, and the potency of *example*.

If any one is not aware of the potency with which he is thus charged in relation to all those with whom he associates, he is at least sensible of the power which some one or other person thus exercises over himself. Whether in the world, or in the comparatively narrow circle of family relationships and connections, character and example, as its expression, are ever silently doing its work, influencing, and being influenced, however unconsciously or consciously the infection may be working. Of course, this power of personal influence varies, both in the donor and in its effect upon the receiver.

But if the force of ordinary character is potential, a commanding Personality has a commanding influence upon any one who is subjected to it. Gradually, in the course of intimate association, the character-impression produced is a reflection more and more like, until a strong hold is taken of the person who is undergoing this change, so that he may hardly be identified by those who knew him best before. Growing at last into the borrowed likeness of character, he *is* faithfully the *image* of the original—that image is clearly seen *in* him.

The reflected image of personal character may, however, be an *imperfect* or even a *false* image. In any case, the reflection is necessarily *modified* by transmission, thus becoming coloured and partially disfigured in passing through the individual in whom it is seen. Yet the outlines are always there, and thus we say how like So-and-so is to one—the pupil

partaking of his teacher's scientific mind, without having received the inspiration of his genius.

Lastly, anyone who presents a more or less modified picture of another's personality has been brought under the influence of a *living* force which may take absolute possession of him, until the surrender of self having been completed, the image of the original is not merely reflected, but is actually *reproduced* in the person possessed. He, or she, is no longer a representation, but an impersonation of the representative—mentally and spiritually.

Certainly, this process of *complete* conversion is not possible in the personal relation of any human being to another, simply because there is no such commanding superiority as would be sufficient for this purpose. But then, the fact of a completely reproductive power, and of world-wide influence, extending through the centuries, emanating ever from any one person, would be a sure attestation and guarantee of His superhuman nature, however like one of ourselves He might otherwise appear to be.

His Divine Spirit operating upon the human *imitation* of character and example can alone effect this personal re-creation.

SECTION I.

THE "NEW MAN"—IN SPIRIT.

Change of character will surely manifest itself by change of *conduct*; it must be fruit-bearing of some kind or other, and proportionate to the personal change.

Thus, in fact, a man's conduct in his daily life having become notably changed for better or for worse, it may be inferred that some *new principles* of action have taken possession of him, either from the influence of personal association, or possibly from a life-history which has made a deep impression on him; and, moreover, that these new motives have carried with them *motor-power*.

SECTION II.

THE IMAGE OF CHRIST.

“Learn of Me.”

Whenever the image of Christ is reflected in any human being, His personal character and example are expressed more or less faithfully. What Christ is *in Himself* he who bears His image may know very little about, and may hardly desire to know, so illiterate may be His image-bearer. It is almost impossible to surmise what another human being may be in his own personality—the central essence of himself—and most difficult to guess what thoughts may be present in his mind, although it is a common remark, “I know him well,” or “I can tell what you are thinking about.” The personality of the Divinely Human is far more impenetrable. How completely unknowable must be the obverse side of Him—within the “Trinity in Unity!”

But Christ's character and example are clearly

revealed, and can be easily recognised, when reflected or mirrored in any human being.

To fully focus and portray His image, as drawn from His life-history, the artist would, indeed, need a consummate knowledge of One whose divinely human qualities are *unique* and inexhaustible. The salient features of His human perfection are here presented :—

Learn of Him. For in Himself alone mankind can see portrayed the *subject* of His teaching and example. (1) His, the meek and gentle human character—“Blessed are the meek ;” (2) His, the freedom from all pride—“Blessed are the poor in spirit ;” (3) His, the abhorrence of all hypocrisy—“Woe unto you, ye hypocrites ;” (4) His, the virgin purity of thought, and feeling, and thence of word and action—“Blessed are the pure in heart ;” (5) His, the illumined conscience—“On these two commandments hang all the Law and the Prophets ;” (6) His, the knowledge of the highest truth—“Seek ye first the Kingdom of God and His righteousness ;” (7) His, the perfect justice of conduct between man and man—“Whatsoever ye would that men should do unto you, do ye also unto them ;” (8) His, the entire unselfishness and self-sacrifice—“The Son of Man came not to be ministered unto, but to minister, and to give His life for others ;” (9) His, the perfect charity of judgment with regard to others—“Judge not (and ye shall not be judged) ; condemn not (and ye shall not be condemned) :” (10) His, the patient, long-suffering, and the unfailing forgiveness of all personal wrongs—

“Love your enemies, bless them that curse you, and do good to them that hate you;” (11) His, the boundless compassion for all mankind, and loving sympathy with them—“Be ye merciful, even as your Father is merciful;” (12) His, the unfailing trust in God—“Casting all your care upon Him, for He careth for you;” (13) His, the life-long “perfect obedience” in human nature—“Even unto death,” and which was “made perfect through suffering.” Behold Him in at least all these Beatitudes—relating to self, mankind, and God, revealed or disclosed in the person of man—the very Ideal of Humanity.

Any comment upon this majestic Personality might mar and obscure its transcendent qualities. But it is evident that its *absolute* perfection, as a portrait of humanity, bears witness to its superhuman nature, and carries it up to Divinity in the human, that the Christ which is thus brought into view is one with God and one with man.

SECTION III.

THE IMAGE OF CHRIST REFLECTED IN MAN.

In studying the character of a Person which has attracted the deepest attention, and gained the highest veneration of mankind, among the comparatively few who have become thus conspicuous in the world's history, no human being having commanded the same profound interest and exalted homage, it will be rarely possible to find His image reflected in the

human, otherwise than as an *imperfect* likeness of the original; or we may behold a *false* likeness. As imitation portraits the two are widely different. The imperfect likeness has its own intrinsic value, and having undergone a process of improvement may possibly be brought to perfection. The false likeness—so-called—may be credited with the true features of the original, but critical judges, who know *that* portrait, will soon detect its falseness, and to them at least it is of no value at all.

The reflection of Christ in human character is a growing likeness. Not in a week, a month, or a year, can the likeness be completed. “Growing in grace” is the utmost the Christian can aspire to. And, unlike bodily strength and beauty, which are wasted by pain, suffering in soul and body gives life to the Christian graces of character, and fills in the picture with touches of angelic beauty, completing the expression of human perfection—even as He learned obedience and was made perfect through suffering.

The character of any man or woman may be admired which exhibits any *one* of the Christian qualities, and which cannot fail to show itself in the personal conduct of daily life.

Meekness expresses itself in all one's associations with others, carrying with it a gentleness and true courtesy of deportment, an *absence* of *pride* in any form of it, whether haughtiness, superciliousness, conceit, vanity, or an over-bearing pomposity and

ostentation, assuming a tyranny over the dependent. The meekness of the suffering-humble exhibits both these beauties of the Christian character.

Hypocrisy, in the garb of affected humility, or in the assumption of any other virtue, often to gain some advantage to self, is one of the most detestable traits of human imperfection, and its abhorrence marks the real and true man, growing like unto Christ.

Purity of thought, feeling, and imagination, is a beauteous flower, which not only adorns but invigorates the whole human character. It is evinced in the modesty of facial expression and of gesture, and is breathed in conversation, diffusing a perfumed atmosphere around the source of purity.

The *conscience*, dawning from comparative darkness into mid-day sunlight of the soul, challenges every thought and feeling, word and action, with the utmost precision and tact, silently passing a moral judgment every minute, even sometimes during sleep, when little else of consciousness remains ; steering the course of all the other powers of the soul—the will, the intellect, the imagination, the desires, and the affections ; approving or disapproving with an inaudible voice, or speaking at last with an imperious authority ; in condemnation, inflicting self-punishment, or in a joyful tone of approbation giving happiness and peace. While conscience is thus sovereign in the empire of

the soul, its yet further illumination guides the conscientious into all truth, with a special power of apprehension; and which, when it is unknown, or has fallen into disuse, the unendowed or dispossessed is not aware how much is wanting or lost.

A form of moral judgment is *justice* in action. Thus, while conscience is growing more and more illumined, even-handed justice is dealt to every one in all the affairs of daily life. This necessitates unselfishness; for selfishness would often do the grossest injustice to others, in the supposed interest of self.

But as self is abandoned, all the powers of the soul become engaged in *self-sacrifice* for the good of others. In fact, the beginning of Christianity is the grave of self; and worldly possessions are pressed into the service—made to administer to self-sacrifice.

Charity reigns more and more in the Christian, not only in the administration of justice, but even in accepting the most favourable construction that can be put upon any wrong, which charity would rather not see, yet to which this divinity cannot be blind, when relating to the obligation which truth owes to self, to man, to God.

Forgiveness follows ever in the footsteps of charity, or is eager to be in advance of her loving sister. All personal wrongs are forgiven, until seventy times seven number of occasions has not exhausted her bounty. Other than personal wrongs do not come within the

range of personal forgiveness ; they are relegated to Him who judgeth righteously and with mercy.

Compassion is the floodgate of human sympathy, which, inborn in the human breast, is the expression of human brotherhood and the movement of that love which proceeds from the infinite source. Flowing in an uninterrupted stream, man is only the channel through which it issues into the animate world, and through as many million streamlets as there are the compassionate ; yet the source is inexhaustible.

Trust in God has been growing with all this growth of the Christian beatitudes ; for whoever bears the reflection of God's image in Christ has long since learnt to know Him also. And trust is ever trustful in sunshine and in shade, in youth and in age, in life and in death.

Obedience to God's will is not a passive submission to the inevitable, but an active giving up of self-will to the Father's ruling, and under all the circumstances of life and death ; a very gradual reflection of Christ's human perfection in the soul of man, and the consummation of all He wrought in the soul, bringing also the body into captivity unto the obedience of Christ.

How to grow in grace and God's favour can only be learnt by the continual study of Christ's inexhaustible perfections. In looking at a portrait of one we know well, as a near relative or friend, we may not fully recognise the likeness at once. Gazing for a while, the expression grows more and more like life, but the im-

pression can only be revived by again looking at the portrait. In looking at the life-portrait character of Christ, its chief features and beauties are soon discovered—so unlike is it to that of the natural man; a fuller knowledge of His perfections is gained by repeated contemplation, disclosing more nearly what He is, until His image is indelibly photographed in the soul as a living character-likeness to be reflected and seen by others. Yet the image-bearer never sees the whole of what he is looking at so intently.

SECTION IV.

THE FALSE IMAGE OF CHRIST IN MAN.

“By their fruits ye shall know them.”

The image of Christ's character and example, as reflected in any human being, may be false with regard to any one of its elements or as a whole likeness. Every one of its features may have a *counterfeit*, and the whole character be a total misrepresentation.

Meekness is mocked by a cringing favouring servility, or gentleness may be tyranny draped in sheep's clothing—a hideous caricature of the Divinely-human.

Pride too often means the garb of humility; it can hardly humble itself sufficiently, so anxious is pride to assume any character which may appear *attractive*, even by personifying the self-unconsciousness of humility. But pride is never so haughty as when it cloaks its sense of self-importance. Then, again, the

selfishness of pride will stoop to any guise which may be subservient to its own *gain*. Pride, masked for any purpose, is more detestable than when wearing its undisguised appearance, which may be simply ludicrous or pitiable in its self-deception.

Hypocrisy feigns all the virtues of the Christian character, each in turn, or in combination, as the counterfeit may seem most advantageous. The most hideous spectacle is then also the most saddening, the degradation of Christ's image in man. It may be very difficult to discover the falsification, simply because hypocrisy is ever disguising itself, and changing its costume for the part to be played. Many of its impersonations are most attractive, and are welcomed in Vanity Fair, as friendship, sympathy, and fidelity, so that the hypocrite is often a very popular personage, because he is unknown. Sometimes he is cordially greeted when the character he would affect is one to be admired. Thus, hypocrisy appears with the smile of simplicity and sincerity, but if these qualities be thought to indicate weakness of character, hypocrisy is quite ready to disown them for more heroic qualities. Humility is not unfrequently a form of hypocrisy, and which is then only the disguise of pride, conceit, and vanity.

The hypocrisy of purity sometimes sadly dissembles impurity of thought and feeling by mock modesty of conversation and manner. The literature of fiction is often creative of heroes and heroines of this kind, demoralizing the public mind, and contaminating

domestic life; while the drama, one of the noblest of moral teachers, is made the medium of pollution, either mode of education doing its work, not so much by presenting pictures of impurity, as by the charming suggestiveness of their characters. In no way is the character of Christ more surely put to an open shame than by the perversion of purity.

The falseness of *conscience* would seem to be a moral impossibility. Easier to confound light with darkness, or to mingle any other two incompatible opposites, than to confuse right and wrong, righteousness and sin together. And, indeed, the conscientious person could not become the victim of himself if conscience were allowed to do its own perfect work. But every other power of the human soul seems to vie with the other how to deceive conscience, and all of them may enter into a conspiracy for this deadly purpose.

Love dances before the conscience in illicit forms of allurements, be it as fleshly lust or love of the worldly, until the moral sense, getting intoxicated, loses the delicacy of its discriminating power, and fails to distinguish the irreconcilable communion of a love which is super-sensuous with any spurious imitation of the passion—in that which is earthly, sensual, devilish. Desire is soon inflamed, and burns, not with the clear bright light of purity, but with the lurid flame of the weeds which are ever growing to kindle it in the flesh and in the world's pleasures. The moral sense is more puzzled than ever to distinguish between these two sources of burning desire. Imagination brings

her contribution of fuel for impurity, and fans the flame which moral purity cannot extinguish, while the poor enfeebled will is powerless to carry out the behests of the voice within, until gradually becoming inaudible, and the light within flickering ere it dies. "How great is that darkness," say, in the old debauchee?

Justice shares the falseness of conscience and its declension; it is no longer administered impartially in the man's dealings with other persons and in all the relations of life. The moral judgment ceases to operate, and self alone claims everything which is due to others. Or justice survives in the spurious form of rendering evil for evil, an equivalent in that way, long after it has lost its function of adjudicating the claim of others' personal right to compensation for some wrong done, however unintentionally.

Can *self-sacrifice* for the good of others be a counterfeit? Yes, when simulated by some apparent loss incurred for *self-profit*, a nice calculation of loss and gain which would reduce self-sacrifice to an inward bargaining transaction. Surely many a man of the world will need no other illustration of this form of the false image of Christ than is reflected in himself, could he only fathom his own motives—the most difficult thing for anyone to discover in self. Subjective knowledge is never so profound and realistic as objective knowledge of things around.

“ Let *love* be without dissimulation ” is an apostolic injunction which signifies that there is a false as well as a true love. Paul, a great exponent of human nature, recognises a spurious love, while he also proclaims the power of charity as true love in that it never fails. But the possible confusion of the two should ever be kept in view, lest this additional feature of the false image of Christ be reflected in anyone who is blind to the self-deception.

Forgiveness easily reverts into the feeling of forgiving without “ forgetting,” an equivocation which, when candidly examined, means, not that the mere memory of a wrong done to self remains, but with a lingering resentment also, which is sure to show itself some day, even to the astonishment of the person who had thought himself to have forgiven freely. This character is a very mockery of the Christ-like.

Compassion for others takes a spurious form whenever self-interest is the motive, which should be sympathy. How many an act of loving-kindness is prompted by the one or by the other motive no man is entitled to judge of with regard to others, but of which he should ever be watchful in himself. “ Know thyself ” here is especially needful that the fairest and most beauteous flower, no less than the most practically useful element in Christ’s character, should not become a noxious and pernicious weed.

The true brotherhood of Christian life is utterly belied by *false* friendship, which plays many parts.

A friend of this kind seduces his friend's wife, or Iago may suggest her infidelity with some other mutual friend. In business transactions the treacherous friend gets his most intimate associate into some bubble concern to save himself at the risk of another's ruin. False friendship holds out the hand of sympathy in distress, or comes as the whisperer of some calumnious rumour of which friendship ought to be the earliest informant. He knows nothing about it of his own knowledge, but he *must* let you know what "they say" about you, begs of you not to be distressed, but leave the matter in his hands, while you are pledged not to move on your own behalf, and, under the seal of secrecy, he will keep you informed of what the enemy is doing. How terribly shocking a degradation of Christian friendship, for such may be its pretension. Yet this form of the False Image is not unknown.

Trust in God can never prove false if only there be no vitally deceptive simulation of the Christian character which cannot be acceptable to Him, and would be a false ground of trust.

But, oh! if there be one degree of baseness in the coinage which bears the image, yet more fatal to its currency in the intercourse of this world and as a passport to heaven, it must be when the false one is not knowingly himself a hypocrite, but from long practice in the art of counterfeit coining has become unconscious of his own identity.

SECTION V.

THE IMAGE OF CHRIST MODIFIED BY HUMAN CHARACTER.

It is only natural that Christianity, in passing through human character, should partake of its manifold varieties. Retaining its central truth, Christianity is modified by its transmission through all that differentiation of thought and feeling which constitute character, and which invest it with a like diversity. Some such diversity is derived from hereditary predisposition, or from education and social surroundings, all of which assert themselves in the production of *personal* Christianity. But, probably, the chief source of diverse views of the same subject is that different classes of people possess a widely different knowledge of it.

The mind is not merely trained by education, it is also instructed; and as its powers are developed, and provided with subject-matter for their exercise, the view taken of the subject is the issue of both—whatever the influence of social circumstances may be to effect any further change. Thus, a boy who has received what is called a good education has undergone a course of mental training, and has acquired also a certain knowledge of Christian truth, at a time of life when the mind is most receptive. His education on this subject may proceed no further, and his early impressions may remain fallow and unproductive for many years. At last the seed begins to

germinate ; memory discloses to its possessor a rich treasury of Bible-knowledge, upon which conscience and the heart begin to operate, not perhaps without calling in the aid of reason ; and all these powers of his soul and rich furniture enter into the formation of *his* Christian character ; and be assured that life-long occupation in business, or in some learned profession, exercise *their* influence in making this product what it is.

But very different is it from the unformed condition of his childhood, when he “ said his prayers ” at his mother’s or father’s knee ; and his Christianity may take this or that form of church or chapel, creed and worship, or it may be a kind of thoughtful, prayerful Christianity—unattached.

The same process of Christian development, taking place in thousands of persons of differently constituted minds, might give rise to an almost endless differentiation of Christianity. But as men and women present different *types* of human nature, Christianity becomes less diversified, and results in less nonconformity than would otherwise be produced.

When primitive Christianity began to spread, the Apostles themselves were historical embodiments of very marked differences, and which to the present day may be regarded as typical. Paul would reconcile Christianity with the requirements of the Jewish Law, which in Christ was fulfilled, and partly replaced, *e.g.*, with regard to divorce and the observance of the Sabbath. Peter, another Jewish Christian, would

show more particularly that the Messiah of the prophets was fulfilled in the person of Christ. A third, James, broke away from this tradition of Judaism, and found in conduct, which neither of the other Apostles would have denied, the test of Christian character, good "works," and the control of the unruly "tongue," being also the *test* of Paul's "justification by faith." And are not these three men types of the Christian in the present day?

Within the Catholic Church, as including every "denomination," Christianity embraces many types of humanity, but which are not all of equal merit, each in the eyes of others.

Intellectual Christianity strives in vain to understand that it is with "the heart man believeth unto righteousness." The Spiritual and Æsthetic Christian, whose conscience approves of dogma unreal to others, and whose imagination soars upwards, is moved by gorgeous ceremonies and materialistic emblems of faith, while music lends her aid to the illusion. Loving Christianity, in much more simple attire, but with ever graceful figure, captivates by her own intrinsic charms. The Christianity of the Fearful Christian, in the banqueting-house of Love, seems to be a sadly inconsistent character, although Love *is* to be feared by all those whose hearts are cold, upon whom she frowns, because they are insensible to her claims for their allegiance, and who are mistrustful of her. The Christianity which would *bargain* with the God of Love by giving something in exchange for His free gift,

cannot set "the heart of men at rest." But as a test of gratitude and of a service which is perfect freedom, human conduct *must* offer poor "works" in return; the penitent prodigal, who had done all sorts of other work, must *rise* and go to his Father.

Creed-bound Christianity comprises a very numerous class of persons, but in the Church of England they have mostly forged their own fetters. Christian-life Christianity is the inevitable outcome of Love in the soul; for this, the most prolific of all passions, must bear fruit, and good fruit, instead of the sour and withered produce of intellectual faith. Lastly, Trustful Christianity surmounts all the difficulties of Creed; for the human heart naturally trusts the person who has won its deepest affection.

SECTION VI.

THE IMAGE OF CHRIST REPRODUCED IN THE CHRISTIAN.

"I in you."

"Let the mind be in you which was also in Christ."

"If any man have not the Spirit of Christ, he is none of His."

Every one knows the difference between conduct and conviction, which controls it—a rule of action as distinguished from a governing principle. The imitation of a noble character and example may be perfect without the imitator really being that character *himself*.

In the one case, he would be a good actor, and the character a personification; in the other, the actual

impersonation of the character. Even so, there may be the Christian character without the Christ-like *person*—the I *in* him; and if there be not thus the indwelling “Spirit of Christ,” the Christian is none of His.

Is His meekness of manner *felt within* the man, and His humility a deep consciousness, instead of the mere absence of a proud bearing? Is the soul single in all its movements, without the trace of a double-faced hypocritical personality? Is purity the inward feeling of a clean heart? Is the central conscience ever *alive* to the approach of evil, through the desires and affections, the imagination, or the intellect—any of the powers of the soul, and instantly rousing the will to resist the invasion, then the very image of Christ is at least half reproduced *in* the Christian. If the growing knowledge and love of truth be superadded, the dwelling within is getting richly and beautifully furnished. But the Christian has *deeply felt* relations to man, his brother, and to God, his Father. Is justice enthroned, and doing to all others even as unto self? Is the sacrifice of self the deeper sacrifice than that of external possessions for the benefit of others? Is charity that love which is ever active in thinking whatsoever things are pure, lovely, and of good report, concerning others? Does forgiveness offer the heart as well as the grasp of the hand in the forgetfulness of resentment? Is compassion not a passive sympathy, but ever overflowing, yet ever full? Is faith in God, the very substance of things hoped for,

the evidence of things unseen? And is obedience the active and entire loving surrender of self in soul and body to God's will? Then, the Christ-like character has become completely reproduced in the man himself, and Christ is *in* him, for His spirit is indwelling in all its fulness. The soul has, indeed, passed from Death, in the confines of self, unto Life, in the Personal Perfection of Humanity.

MODERN CHRISTIAN HUMANITARIANISM.

An ideally perfect Humanity, or Human Nature, is the grand consummation to be attained in the practical aspect of all true Religion. But the perfectibility of the Human is, to modern thought, self-contained in its development, and even in its Deism the Deification of Humanity. Such is the religion, and the Deism of which M. Comte is the representative; and Professor Huxley the representative of Agnosticism—I know not beyond the realms of Nature, would acknowledge an Ideal Humanity, but as wrought by natural causation; M. Renan finds the Ideal realized in “the incomparable Man,” but who was “not sinless”; and even Strauss sees “a superior Man, who was not perfect,” as he had not fulfilled all the relations of human life—in the person of a married man, or in the business of life; while the “leadership of a human Christ” is another concession of Humanitarian Christians.

Christian Humanitarianism in its highest acceptance, recognises a “Personal Perfection in Humanity,”

but by the reproduction of the "I in you," the lost Image of the Divine restored in Humanity; a grand fore-ordained Provision in the original design of the Divine Mind, to meet man's direst soul needs; a restoration in the "fulness of time," concurrently with his natural development which resulted in no such restitution.

CHAPTER IX

LOSS AND RECOVERY IN NATURE, AND IN HUMANITY—THE DESIGN OF CREATION.

MODERN Natural Science would explain the history of all Living Beings, whether in Animal or Plant Life Forms, as the outcome of Evolution, a development from the simplest, say, protoplasmic conditions of Living Matter to the most complex and highly specialised expressions of Developmental Transmutation which have as yet appeared, man being the issue of this process of change up to date.

The course of development has been continuous—without intervals of interruption, and wrought by successive slight modifications of Living Matter, and progressive, but so gradually in the course of unknown ages, that the continuity of their connection cannot be fully traced to demonstration as an organic whole. The evidence is gathered from the known Natural History and Fossil remains of Life Forms; with modifications by the hand of man, *e.g.*, in domesticated animals, and in plant-life by cultivation. Thus Nature presents a series of organisms, each having a combined arrangement of constituent parts, as if an independent organism, but really constituting a vast

series, denominated the animal and vegetable kingdoms—the Creator and Sovereign Ruler being Evolution. Such is the highly probable theory of Organic Creation, and which Science offers as an explanation of causation in the production of Living Beings.

The variability of Living Matter is the *inherent* factor which would chiefly explain the ever-moving panorama that Nature presents, begetting variations of organisation, as if wrought by the plastic hand of an unseen, and unknown, Power, ever in operation. The “varieties” thus produced, in Nature’s progeny, more wondrous expressions of mutability than the conceptions of the Poet’s “Metamorphoses,” are, indeed, mutable; but there is a concurrent halting, or resting, in the form of “species,” as more fixed and durable varieties, which bear the relationship of *incipient* species. No definite demarcation distinguishes the one from the other. Thus, every species is the summing up and temporary expression of a past history, in the combination of the constituent parts of its organism, with its mental or instinctive capabilities. This combination carries with it a tendency to its perpetuation, and further development—in the infinite course of Evolution. Man himself, as a figure in this history, may be the last product on this earth; to be succeeded—not by an altogether new, and dissimilar being, but to reappear as a metamorphosis of his former corporeal and mental compound nature, or constitution.

If Life be thus ever expansive in the course of

Evolution, there is an equally natural tendency to Death, which is ever antagonistic to perpetuation and development. The natural tendency to dissolution would undo all that Evolution had achieved, and lead to the extinction of species and their incipient varieties, but for another Law of Living matter, its tendency to *recover* that which would be *lost*. Living Beings are ever tenacious of life, and possess an inherent power of self-preservation.

Take the human body. In the destructive change of the body, which is incessantly passing away, as the relic of nutrition, there is a co-operative (protoplasmic) formative power replacing particle by particle; the twofold process of nutrition is an ever-present witness of loss and recovery. So also, the damages effected by injury, and in the natural tendency to death in the processes of disease, followed in either case, by recovery—present a picture of Life working for the repair, or the re-instatement, of the body, in a thousand ways, known to modern physiology and pathology — dissolution counterbalanced for an unknown duration by the formative power of restoration. This conception of loss and recovery is supplemental to the conception of Evolution, in the preservation of Life.

But the combined conception admits of yet further expansion. If, for the formative power, we substitute the working of a Creator, and who is immanent in matter, and ever-moving on the lines of Evolution; then, also, in the associated natural tendency to death,

and recovery, we may discern *pre-ordained* needs with *pre-appointed* provisions to meet the needs of that which would be lost—to be recovered !

Furthermore, an *analogy* may be drawn, between the recovery of the body, and the recovery of the soul, as modes of operation by the Divine mind, in the natural world and in the spiritual world.

This disclosure of the same Divine design in Nature and in Humanity, presents at least a new and profoundly interesting subject of enquiry in Science and Religion. The apparently “ Unknown and Unknowable First Cause ” in both, would be reclaimed from the negation of Philosophy, and its supposed limitations.

REGENERATION OF THE BODY.

The Regeneration of the Soul by the reproduction of the Divine “ Image ” in man, as expressing the Personal Perfection of Humanity, would seem to have its counterpart in the Regeneration of the Body, as the *Analogue* of Spiritual Regeneration, and further indicate the Original Design of the Divine Mind ; the Analogy consisting—in the Divine foreknowledge of human needs, as predetermined needs, in soul and body—with suitable, and adequate, pre-appointed provisions to meet the needs—and for the recovery and restitution of that which would be lost, to be recovered—as wrought by the Divine Immanence.

Modern knowledge of the living human body, with regard to its inherent capabilities of Regeneration, shows the reproductiveness of the organism, in virtue of its Protoplasmic Formative Power, to restore the loss of substance in the incessant dissolution and death of the fabric, and the manifestation of the same Power in the reproductive propagation and perpetuation of the organism; furthermore, that the Formative Power is brought into play in the repair of the various forms of injury or damage to which the mechanism is ever liable, and in the processes of recovery from the various diseases—the aberrations, no less than in the normal dissolution, to which the body is subject throughout its tenure of life.

The workings of a similar Formative Power in the organisms of animal life, are even more dominant on the parallel lines of their life-history, and witness to the same Design in the natural history of all living beings as an organic whole. But the argument is here limited to the human species.

Reproductiveness, of which any living organism, say, the human body, is ever the busy scene, will be more clearly appreciated in the reproduction of the minutest structure, when destroyed, and which is thus regenerated; *e.g.*, development of new capillary bloodvessels—in the healing of wounds, fractures, dislocations, or other lesions. The restoration of mechanism would not meet the needs of the injured part, nor its service in the body—all parts having a mutual interdependence for the preservation of the

whole—without a due supply of blood in the process of repair, and for its permanency.

The process of development in the formation of new capillary bloodvessels—whether for the restoration of that which was lost, or to meet the requirements of a new tissue—is remarkably delicate and skilful.

Each new minute vessel is constructed by the outgrowth of two pouches from a parent vessel, which pouches, crammed with blood corpuscles, extend upwards, and, at the same time, curve inwards. Still converging, they never fail to meet exactly in apposition, without overshooting. Having met together, these vascular segments coalesce by absorption of the partition formed of their closed ends. A complete vascular arch is thus constructed, through which tube the blood, diverging from the main current and then regaining it, is propelled in the course of its circulation. If the pouches in the construction of an arch should accidentally burst, the blood corpuscles, having escaped, are propelled through the tissue, and so skilfully directed, that they channel for themselves a curved passage, and thus complete the process of construction. No engineer in forming a tunnel could make another tunnel from the opposite direction meet the other, as, by the working of the Divine Mind in the process described, and which is repeated in millions of instances in any one body, and in millions of bodies of man and animals. Haeckel's "Matter with

Energy" cannot explain this piece of mechanism, and Herbert Spencer's "Unknown and Unknowable First Cause" in Science, would nip the bud of reason lest it should discover the ultimate interpretation of the works in Nature.*

But in the midst of life in the body we are in its death. For in the normal decline and final loss of the Formative Power, and in the concurrent demands from injury and disease—there is a natural tendency to death. This law must be ever *antagonistic* to evolutionary development in the physical history of the human race.

The innate power of Regeneration reclaims and declares the "survival of the fittest" human organisms for perpetuation, with proportionate *aptitude* and *predisposition* for evolution.

In the battle of life with the tendency to death from injury, or disease, as affecting the human body, its Regeneration must be estimated by the *proportion* of recoveries to the deaths.

Obviously, however, the forms of injury, and the conditions of disease, are both as numerous, and diverse—from a cut finger, to the severest fracture, say of the thigh-bone, with wound communicating, and serious bruising and laceration of the muscles, bloodvessels, and nerves, around the bone—or a boil, as

* A much enlarged, and original view of the "Restorative Power," and its resources, is set forth in the author's *Principles of Surgery: Clinical, Medical, and Operative*. An abstract summary appears in *What a Piece of Work is Man*, 1903.

compared with inflammation of the lungs—that cases taken collectively, can only indicate an approximate solution of the question respecting vitality *versus* mortality.

Then again, *individual* conditions must be taken into account. Thus, age, occupation, habits of life, in persons labouring under injury, or disease, or both, with different internal conditions, coexisting—are additional elements of so diverse importance, as to proportionately affect the result, in favour of life or death.

But, further investigation of the question shows, that a *compensatory* tendency to recovery in the *majority* of the mixed aggregate of cases far more than equalises the balance in favour of survival from the tendency to death; whereas, a mortality greater than recovery, would lead to the gradual extinction of man.

This *general* result bespeaks needful, and adequate *provision*, pre-appointed in the Divine Mind for the Regeneration of the human body as the law of human life, and counteracting the tendency to death.

But, corporeal regeneration has its coadjutors in Medicine and Sanitary Science.

This Regeneration is reinforced in the modern practice of Medicine and Surgery—working, in many cases, on the lines of the Formative Power, by a vast, and unknown array of remedial *provisions*, and kindred Surgical procedures—for the recovery from morbid conditions of the body, or the repair of its damages,

and the reinstatement—the regeneration of the organism.

Sanitary Science, in the *prevention* of disease, removes a host of difficulties in favour of life, which the Formative Power, aided by modern art, may never be able to overcome.

Indirectly, therefore, both these gifts of God to man, and the *provision* of human agency, are co-operatively subservient to the Divine Design for the Regeneration of the body. The inference of the survival of the fittest of the human species for perpetuation and development, would carry the inquiry further into the natural history of man, which, in that direction, has yet to be written.

The foreknowledge of the Divine Mind of the need as pre-determined in the wisdom of the Godhead for the Regeneration of man's spiritual nature, and the preappointed—preordained provision of the gift of God to man, before the world was, to meet the need peculiar to his spiritual nature—is even more marvellous than the Regeneration of man's physical organism. Disclosed once in human history, this provision would seem to be supernatural, and a miraculous intervention, but it expresses the consummation of the Divine Design—for the restoration of that which would be lost, to be recovered. Thus, Revelation joins issue in the "Incarnation" and in the "Resurrection"—as for the Regeneration of the human soul, and the Resurrection of the human body—from its natural tendency to death;

reconstituting and restoring the whole compound nature of man, beyond the sense-mental existence of animal life ; with his evolution to a perfectibility unknown.

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Consulting Surgeon to the Royal Free Hospital.

PREFATORY NOTE.

IN this Third Edition of the *Lord of Humanity*, such additions have been interposed throughout the work, as may be necessary to connect any breach of continuity in the line of thought, or to more completely express the Author's conceptions of the subject-matter.

Some limited portions of this book—relating to Man as a Righteous Personality, and the Revelation of Christ to meet Man's direst needs—connect the *Lord of Humanity*, with *What a Piece of Work is Man*.

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